

# MISSIONS



*Aerial photo copyright by Abrams Aerial Survey Corporation*

Grand Rapids, Mich., where the Northern Baptist Convention will meet May 21-26, 1946

VOLUME 37  
NUMBER 5

MAY  
1946



**"You mean we'll  
have to do all  
that this year?"**

**M**AY 1, 1946, marks the beginning of one of the most important new years in denominational history. During the next twelve months we have two big tasks to complete.

*First*, we are setting out to raise our Unified Budget goal by nearly a million dollars — from \$3,600,000 to \$4,400,000. This will be the next to the last step in lifting the budget to the \$6,000,000 annual level which is deemed necessary to adequately support our work.

*Second*, we are determined to achieve in full this year, the \$14,000,000 World Mission Crusade goal to rehabilitate and expand our mission work at home and abroad.

It's a stiff assignment we have set ourselves, but by beginning early, working earnestly and persistently, with a strong sense of the urgency and importance of our task, there is no reason why we cannot accomplish it.

After all, there are 1,500,000 of us, dedicated to carrying on the work of our Lord.

## **NORTHERN BAPTIST CONVENTION**

**MISSIONS** is published monthly except in July and August at 10 Ferry St., Concord, N. H., by the Northern Baptist Convention.

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## THE QUESTION BOX MAY

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Whose residence is now Claremont, Calif.?
  2. Who said, "Ours should be a continuous thanksgiving"?
  3. What is now the inescapable obligation?
  4. When were Telugu women ready for nurses' training?
  5. Who is Bruno Bitter?
  6. What dawned with a heavy rain storm?
  7. Who indicated a deep interest in missions?
  8. Who was appointed papal nobleman by the pope?
  9. The sale of what book exceeded 23,000,000 copies?
- Note that the current contest began with September and runs through June, 1946, and is open only to subscribers.
10. Who was formerly a successful medical missionary?
  11. Who died in St. Helena on September 1, 1845?
  12. What can spread a lie as easily as a truth?
  13. What will break all records?
  14. Who served in Burma for nearly 40 years?
  15. What always breeds more wars?
  16. Who was graduated from Colby College in 1822?
  17. Who was formerly professor at Leyden University?
  18. What is the only way to produce Christians?

### Rules for 1945-1946

FOR correct answers to every question (180 questions in all issues, September to June inclusive), a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 15, 1946 to receive credit

## WHO'S WHO

### In This Issue

- KENNETH IRVING BROWN is President of Denison University, at Granville, Ohio.
- FRANKLIN D. ELMER, JR., is pastor of the First Baptist Church of Flint, Mich.
- VASHAPOGU GULBHANU is a Telugu Christian woman leader in India.

## MISSIONS

# MISSIONS

*An International Baptist Magazine*

WILLIAM B. LIPPHARD, *Editor*

HORACE H. HUNT, *Business Manager*

MARGARET G. MACOSKEY, *Assistant to the Editor*

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For subscription rates see page 316

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MAY, 1946

No. 5

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► MARLIN D. FARNUM is Candidate Secretary of the Foreign Mission Society and of the Woman's Society.

► R. DEAN GOODWIN is the Home Mission Board's Secretary of Public Relations.

## The Great American Shipwreck

CARTOON NUMBER 131 BY CHARLES A. WELLS



ONE of America's greatest war losses is the casting adrift and disintegration of millions of American families. Many of them will never again become stabilized within the lifetime of this generation. The uncounted disrupted homes, broken hearts, and disintegrated lives will undermine the strength of the nation more than any other casualties. Millions of families have been torn from their community ties. They have severed church connections. They have become separated from wholesome friends and social life. Almost universally they are failing to restore these essential ties in the new industrial communities to which they have moved. Moreover, the steady rise in juvenile delinquency, which has already increased by 31% over last year, is causing profound concern.

All this is due jointly to the moral and spiritual inertia of the families themselves, the failure of church and synagogue to keep pace with the need, and a national leadership that has thought deeply about defending a nation's frontier but has seemed less concerned about protecting the nation's soul.

This situation presents a desperate challenge to every industrial leader, every parent, every politician, and particularly every church, if the American people wish to avert a national disaster.—CHARLES A. WELLS.

### YOU WILL BE IMPRESSED

By the international scope as well as the missionary and educational content of this issue. So would a friend or relative who is not familiar with the magazine. **Have you ever thought of a GIFT SUBSCRIPTION?**

Address MISSIONS  
152 Madison Ave., New York 16, N. Y.

- ELMER A. FRIDELL is Foreign Secretary of the American Baptist Foreign Mission Society. He is now in the Far East visiting mission fields.
- ALBERTA L. KILMER is Associate Secretary in the Department of Stewardship.
- O. A. PENDLETON is Assistant Editor of *The Crusader*.
- J. DUANE SQUIRES is Professor of Social Studies in Colby Junior College.

### The Front Cover

For the airplane view of Grand Rapids, Mich., on the front cover MISSIONS is indebted to the Abrams Aerial Survey Corporation of Lansing, Mich. which graciously made the photograph available.

## CLUB MANAGERS

Are you going to Grand Rapids?

THE EDITOR and the Business Manager of MISSIONS would like very much to meet personally all Club Managers attending the Northern Baptist Convention at Grand Rapids. If you are there, will you not kindly make yourself known by calling at MISSIONS' booth in the Convention Exhibit Hall, in charge of Miss Margaret G. Macoskey, Assistant to the Editor, and registering in the Club Managers' Registry. Either the Editor or the Business Manager or both will endeavor to be in the booth upon adjournment of each session.

### Will Your Church Observe Juvenile Protection Sunday?

The first Sunday in May has been designated by the General Council as "Juvenile Protection

Sunday." The new committee, created in response to the terrific need in this area of American life, emphasizes that if our world order is to be marked by Christian social righteousness it is imperative that the rising generation be surrounded by wholesome influences. The rapid spread of juvenile delinquency is one of the most ominous developments in the postwar American scene. Juvenile Protection Sunday should give Northern Baptists an opportunity to face realistically the question as to what they are going to do about it. "No more important task faces the Christian churches of America than the protection of America's Children," says Mrs. Leslie E. Swain, President of the Northern Baptist Convention. "The America and the world of tomorrow will be the handiwork of those children." It is therefore hoped that thousands of Baptist churches will recognize and observe the first Sunday in May to this urgent need. An announcement appears on page 30.

## LETTERS

### *From the Editor's Mail Bag*

Roman Catholics will surely delight to read and quote your editorial on "Catholic Universalism and Baptist Disunity." What controversy among Baptists will it help reconcile? You deplore doctrinal rigidity and creedal uniformity among Baptists. We need more of whatever doctrinal and creedal backbone Baptists possess, and more Christian unity but not uniformity. Only an honest interpretation and practice of the New Testament will end our controversy and unite our energies. Then we can command the respect of all Christians and the hosts of evil will not ignore us but will fear us.—*Rev. C. H. Taylor, Freeport, Maine.*

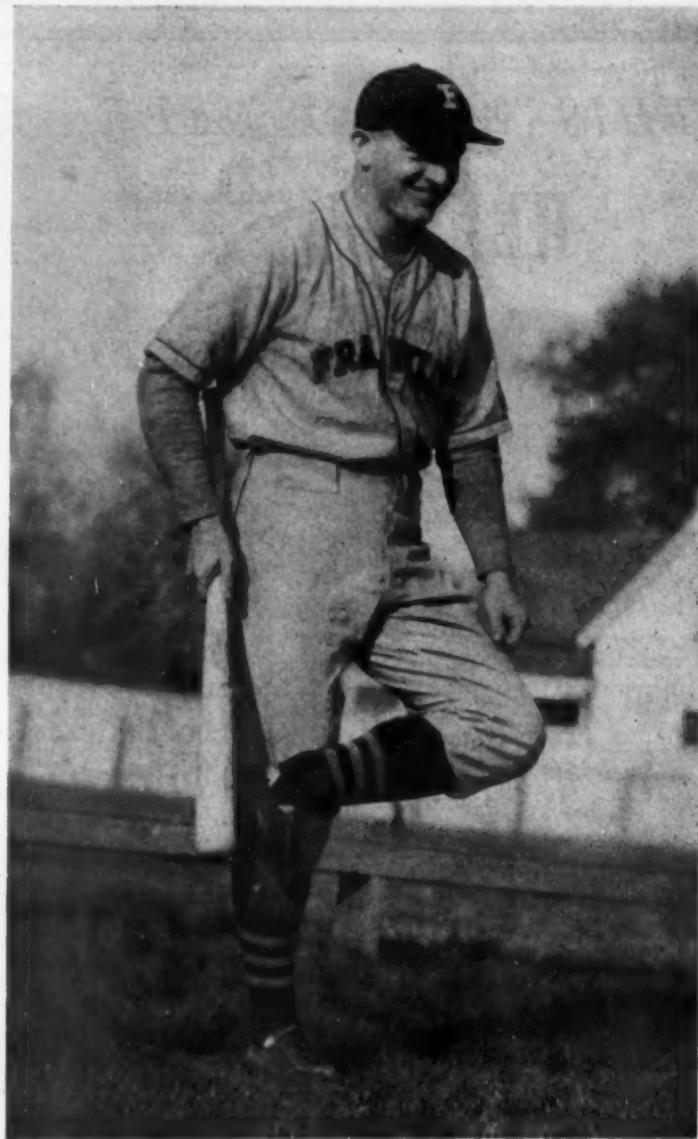


Your editorial, "Catholic Universalism and Baptist Disunity," is a cheap article. Please do not advertise Roman Catholics in our Baptist paper.—*John L. Meese, Oak Park, Ill.*

## MISSIONS

# The Baseball Season

**IS HERE AGAIN** • Fall is the time for football and winter the season for basketball. But when spring returns the American people perennially turn to baseball.



Baseball is a fine outdoor sport and there is keen competition among the colleges in Indiana. Usually the Franklin College Nine makes a trip over the spring vacation week-end down into Kentucky and Tennessee. If you know how to bat or pitch or catch, you will have a good time at Franklin College in the spring. For Catalogue, Bulletin and Other Information Write to President William Gear Spencer, LL.D.

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# THE CHRISTIAN COLLEGE

## CONTINUING MISSIONS' SPRING PROGRAM of ANNOUNCEMENTS

The war laid a heavy hand on the American college, and particularly on the denominational institution. Enrolment declined as young men were summoned into military service. Some colleges were taken over by the War Department for military training. Revenue from tuition fees was sharply reduced and lower interest rates caused a drastic decline in income from invested funds.

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**THE EASTERN BAPTIST THEOLOGICAL SEMINARY**

Your editorial on "Catholic Universalism and Baptist Disunity" is most timely and to the point. We need to pray daily for the unity of our own great denomination.—*A. B. Horton, Riverside, R. I.*

—

I am a D.A.R. and I am proud of the work the Society has done to help mankind. It is their policy when reviled not to answer back. The late trouble with a Negro artist was based on a political gesture by her husband. The D.A.R. are not against colored people, but they follow the custom of the community where they reside. For many years I have been a reader of MISSIONS and I have generally agreed

**BETHHEL**

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with its editorials. But it seems to me that in your editorial slam against the D.A.R. you talked about matters without informing yourself.—*Mrs. Alton A. Currier, Braintree, Mass.*

I am a D.A.R. and I dislike to find MISSIONS unfair and uninformed. So I wish you would thoroughly investigate the rules regarding the use of our Constitution Hall in Washington. Many

# IN THE POSTWAR WORLD

By BAPTIST SCHOOLS, COLLEGES, and THEOLOGICAL SEMINARIES

Now the war is over and the institutions featured on these pages are determined to do everything possible to furnish proper training for the young people enrolled as students. Theological seminaries, colleges, schools—all deserve hearty Baptist support. They can be recommended with confidence to any young people interested in college, the ministry, or missionary service.



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Negroes have performed there, but they have to have responsible sponsors. No such furor occurred when Negroes were not allowed in certain Washington school buildings. There seems to be a desire to smear the D.A.R. which, in case you do not know, has opposed communism in the U. S.—*Mrs. Grace E. Keefer, Red Bluff, Cal.*

■  
Your editorial about the D.A.R. is one of the most unkind and uncalled for I have ever read. If you as a Baptist editor condemn the D.A.R. for its

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position on the use of Constitution Hall by Negroes, may I as a fellow Baptist inquire why we have a Northern Baptist Convention and a National (Negro) Baptist Convention? Why is it necessary to have separate conven-

tions? I suggest you read Luke 6:42. Why has the D.A.R. been singled out as a target when Washington's public schools, Masonic lodges, white churches, and practically all places of amusement follow a policy of race

segregation? Your editorial quotes the condemnation of both Congresswoman Helen Douglas and President Harry S. Truman. Yet these people with authority in Washington allow the policy of segregation to continue and only the D.A.R. are criticized. When and if all



## Kalamazoo College

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*"But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike."*

1 SAM. 30: 24

FOR FURTHER INFORMATION,  
ADDRESS:

Director of Public Relations

**Northern Baptist  
Theological Seminary**  
3040 Washington Boulevard  
Chicago 12, Illinois

Washington facilities are generally made available to all races, then only will any group like the D.A.R. merit the criticism published in *MISSIONS*. I have belonged to the D.A.R. for many years. It stands next to my missionary society in the scope and type of work which the D.A.R. accomplish. May I suggest that you temper further reference with facts and fairness and less malice.—*Roberta Chase Abbott, Elkhart, Indiana.*

NOTE.—*MISSIONS'* chief criticism of the D.A.R. was that such a powerful and influential organization ought to lead the nation into more broadminded, democratic, and Christian racial attitudes and practices rather than acquiesce in and cite as an excuse the prevailing racial policies in its community.

—ED.

## "HAS GOD CALLED YOU?"



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## SIOUX FALLS COLLEGE

Sioux Falls, South Dakota

I have been reading Missions since 1924, when a good Baptist friend first called my attention to it. I enjoy its informational and helpful contents. It is with keen interest that I peruse "The Editor's MailBag," the contents of which offer the grandest pastime. It is amusing at times to read the acrimonious outpourings of an angry heart. Some super-critics evidently delight in despatching fiery darts whereas they themselves are doubtless as touchy as a firecracker. Your editorials and your exemplary sportsmanship continues to impress me most admirably.—Rev. John E. Grygo, New York, N. Y.

As a Baptist layman I write to commend the high quality of Missions.

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## DO YOU KNOW THAT...



I. BENDANG WATI, GRANDSON OF A HEADHUNTER, NATIVE OF NAGA HILLS IN ASSAM, IS COMPLETING HIS STUDIES AT NORTHERN BAPTIST SEMINARY IN PREPARATION FOR CHRISTIAN SERVICE IN ASSAM. HIS GRANDFATHER, A HEADHUNTER OF THE AO NAGA TRIBE, WAS CONVERTED WHEN A PIONEER MISSIONARY HELD A MEETING IN HIS VILLAGE.



MORE THAN 500 COMANCHE INDIANS OF OKLAHOMA CAMPED FOR THE WEEK OF AUGUST 1-5, 1945, IN THEIR OWN TENTS THEY HAD PITCHED ON THE GROUNDS OF DEYO COMANCHE INDIAN MEMORIAL BAPTIST CHURCH.



THEY WERE CELEBRATING THE 50TH ANNIVERSARY OF BAPTIST HOME MISSIONS AMONG THIS TRIBE.

WORK AMONG AMERICAN INDIANS IS A PROJECT OF THE WORLD MISSION CRUSADE.

I refer particularly to its courageous and forthright stand on moral and social issues, its support of the ecumenical movement, and its position with respect to the controversy that is causing disunity within the denomination. Without questioning the sincerity of anyone it is difficult for me to escape the conclusion that the issue over which opposing groups in the denomination are contending is basically not theological but political. It

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appears to be fundamentally a struggle for power. The "outs" are seeking to wrest control of the denominational machinery from the "ins." When our world is tottering on the brink of disaster this is no time for Christian people to be preoccupied with petty church politics. In this connection I am reminded of the words of our esteemed American patriot, Benjamin Franklin, addressed to the quarreling factions in the American colonies during a critical period in the American Revolutionary War: "We must all hang together or most assuredly we shall all hang separately." This admonition is today equally applicable not only to our own denominational situation but to the church of Christ as a whole as it faces the challenge of the pagan world.—James H. Mowé, Denver, Col.

You have lifted MISSIONS to a high plane. Every issue is de luxe!—Miss Minnie Argetsinger, Rochester, N. Y.

With this check in renewal of my subscription I start my 37th year as a

subscriber to MISSIONS. I never missed a single copy!—Edward W. Thomas, Oneida, N. Y.

NOTE.—Can any other subscriber surpass Mr. Thomas' record?—Ed.

### The Green Light Shines and the Sky Is the Limit!

*MARCH in New York was not a particularly windy month this year but it blew into MISSIONS' office an abundance of subscriptions so that the month closed with a total of 3,018 as compared with 2,848, a substantial gain of 170 for the month.*

*Thus the upward trend was resumed after its temporary decline and the score now stands at 143 months of subscription gains and 11*

*months of loss since the upturn began in the spring of 1933, exactly 13 years ago.*

*With magazine paper again available there are now no restrictions of any kind on subscriptions. The green light is ahead and the sky is the subscription limit. Now is the time to subscribe for a friend or a relative or a shut-in, as well as to renew your own subscription if it expires this month.*

MISSIONS' editorials on the atomic bomb have caused some of us a great deal of heart-searching and distress. No doubt the atomic bomb is terrible. All war is terrible. But whether it was better by the use of one instrument of that kind to end the awful struggle, or to go on for two or three years more sending our own and other men to death by the thousands, is a question that someone in an office in New York can more easily decide than men engaged in the struggle. Perhaps if you had seen what I have seen in the hospitals . . . wounded men maimed for life . . . boat loads of starved, brutally treated, released prisoners from Japanese concentration camps . . . men whose minds are gone because of the cruelties they have suffered . . . civilians after a month of release still mere skeletons . . . if you had been through all this perhaps you would believe as we do that it was more merciful to use the atomic bomb and to bring all this to an end than to continue the war indefinitely, letting the atrocities grow in terror while more men were being killed or tortured to death. War is hell. Surely we should all pray that there may never be another war and that the atomic bomb will play its part in answering that prayer and in helping to outlaw war forever.—Susan C. Ferguson, Mardas, India.

## WARNING!

Unless YOU act . . .  
civilization itself  
may die

Nazi Germany denied Christianity. And its prison camps are the terrible results . . . Japan is pagan. And its atrocities reflect its godlessness.

Let us be warned. Unless the spirit of Christianity prevails, these areas of world decay, like disease in the human tissue, may spread through civilization.

Reinforce your church at home! Revive and strengthen your missions abroad! Support the world-wide ministry of your American Bible Society!

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## GRAND RAPIDS

ABOVE: Civic Auditorium where the Northern Baptist Convention will meet May 21-26, 1946. LEFT: Grand Rapids is famous the world over for its production of fine furniture



LEFT: The Public Library in Grand Rapids. BELOW: Ramona Park at the left and a view along Monroe Avenue at the right



# MISSIONS

VOL. 37. NO. 5



MAY 1946

## Realities or Trivialities at Grand Rapids

LAST month's mail brought to the Editor a letter from Commander H. W. Howe, U. S. Navy, who wrote:

At Grand Rapids we can cry over spilled milk because of our disunity, or we can emphasize our great heritage as Baptists and the mission we have to fulfill. Why we should battle over points of theology is more than I can understand. As Baptists we should agree to disagree on such points and then let our heritage become a new rallying cry. The handwriting on the wall of time as man makes his way toward great goals such as freedom of religion, should give us Baptists something to be proud of, and a motivation so great as to establish the unity of our fellowship.

The anticipated attendance of 5,000 Baptists at this month's Convention will break all records. What brings this host to Grand Rapids?

Many are coming because it is the annual corporate Baptist meeting. The welfare of their denomination is their prayerful concern day and night and they are deeply interested in yesterday's service and tomorrow's prospects and needs.

Others are coming because they need this annual feast of inspiration and fellowship. They are summoned by the challenging program theme, **THE WHOLE GOSPEL FOR THE WHOLE WORLD** (*See pages 296-298*), and its implications for this momentous era of postwar suspicion, suffering and fear.

Candidly and penitently it must be recorded that a third host seems to be lured by the prospect of controversy. What could be more tragic to the cause of Baptist unity and to the world mission of Christ than to present to humanity in abysmal postwar misery, the sorry spectacle of a first class denominational upheaval?

There is grave danger that at Grand Rapids we shall be insufficiently aware of today's grim realities and not give them the priority they require. Appalling moral conditions that make the little three-letter word **SIN** infinitely more meaningful, the rising flood of liquor, juvenile delinquency, postwar crime, the prestige of Roman Catholicism and the continued presence of an American ambassador at the Vatican, the menace to religious freedom in immense areas of our world, vast spiritual and material destruction on our Asiatic mission fields, the frightening prospect of atomic war, the challenge of our World Mission Crusade, and above all, as Congressman W. R. Judd (*see page 284*) pointed out so vigorously at Columbus, the need of bringing people "one by one" to a saving knowledge of Jesus Christ—all these cry aloud for absolute priority. They ought not only to move us to penitence and drive us into unity; they ought so to terrify us that we shall have no time for argument or controversy or ecclesiastical trivialities.

It will be a grievous betrayal of our sacred trust as followers of Christ if at our annual convention these realities are not made priorities. The conclusion is inescapable. At Grand Rapids 5,000 Baptists must solemnly decide: (1) whether we shall have convention harmony or controversy; (2) whether we shall maintain our historic Baptist freedom or for the first time accept creedal bondage; (3) whether we shall unite as a glorious denominational fellowship to serve humanity or depart from Grand Rapids as irreconcilable ecclesiastical factions with disastrous consequences for ourselves and for our ministry to a world that so desperately needs the redemptive mission of Jesus Christ.

# The World Today

*Current Events of Missionary Interest*



*President Harry S. Truman, after being introduced by Bishop G. Bromley Oxnam, President of the Federal Council of Churches, acknowledges the applause and rises to deliver his address to the Council. See page 283*

## **A 12-Point U. S. Program of Action If Peace Is to Have Church Support**

PRIOR to the adoption of the Report on the Churches and World Order, by the Federal Council of Churches at its Columbus meeting (see pages 283-287), an illuminating and interpretative summary was given by Mr. John Foster Dulles, Chairman of the Commission on a Just and Durable Peace. He was one of the American advisors at the recent London Conference of the United Nations. The report listed 12 practical suggestions to the United States as its postwar responsibility in establishing a world order that would merit church support. Four things must be done by the United States alone:

1. Approve the proposed loan to Great Britain in the interests of global economic stability.
2. Agree to international trusteeship for Japanese islands that may be acquired by the United States.
3. Accept for the United States full compulsory jurisdiction of the World Court.
4. Transfer the control of atomic energy from military to civilian direction.

As a member of the United Nations the United States should urge the adoption of the following:

1. Appointment of United Nations delegates long in advance so that public opinion can register with them and instruct them.
2. Universal reduction of armaments and the abolition of peacetime military conscription.
3. Establishment of a code of international law.
4. The adoption of an International Bill of Rights.

Finally as one of the victor nations in the Second World War, the United States must urge the adoption by all the victors of the following four proposals:

1. Assurance of the independence of all imperialist colonies at a definite date.
2. Reparations not based on revenge and limited to capacity to maintain average living standards.
3. Termination of mass deportations and their terrible injustices and inhumanities.
4. Abolition of mass enslavement and slave labor.

These 12 proposals do not in themselves constitute a perfect blueprint for world peace, but they do point the way toward reconciliation and justice without which no enduring world order is possible.

## **The Growing Membership and Service of the World Council of Churches**

**W**ITHOUT the pomp and circumstance of Roman Catholic publicity during the biretting of the 32 new cardinals, the Provisional Committee of the World Council of Churches met in Geneva, Switzerland, and reached decisions of global significance.

The first full Assembly of the World Council will meet in the summer of 1948, probably in Holland or Denmark. Theme for this historic meeting is **THE ORDER OF GOD AND THE PRESENT DISORDER OF MAN.**

A world conference of youth, similar to that at Amsterdam in 1938, will meet in the summer of 1947.

An Ecumenical Training Center, financed through the recent grand gift of \$1,000,000 by Mr. John D. Rockefeller, Jr., is to be established in Geneva. Enrollment will be limited for the present to 60 students. Director will be Dr. Hendrik Kraemer, formerly a missionary and later professor of the History of Religion at Leyden University. During the Nazi occupation of Holland he was interned in a concentration camp. He speaks seven languages, Dutch, English, French, German, Arabian, Malayan, and Javanese.

A Commission on International Relations was created with Mr. John Foster Dulles as Chairman. Its first task will be to arrange a conference of church leaders to consider ways and means in which "the witness and work of the churches in the field of international affairs and world order can be most effective at this crucial time."

Two additional churches, the Waldensian Church of Italy and the Evangelical Church of Austria, were accepted for membership in the World Council (*the Northern Baptist Convention voted to join the Council at Los Angeles in 1939*), thus bringing the total to 92 communions and denominations in 33 countries.

To fill the vacancy as Committee President, caused by the death of the late Dr. William Temple, Archbishop of Canterbury, the Committee elected five co-presidents to serve until the full Assembly in 1948 can elect the First President of the World Council of Churches. The five committee co-presidents are Archbishop Fisher of Canterbury, Archbishop Germanos of the Eastern Orthodox Church, Archbishop Eidem of Sweden, Pastor Marc Boegner of France, and Dr. John R. Mott of the United States.

The Provisional Committee adopted several resolutions: on the present inhuman transfer of populations in Europe as "an offense to the Christian con-

science;" on anti-semitism and the Jewish situation as "a denial of the spirit and teaching of our Lord;" on the Potsdam agreement of President Truman, Prime Minister Attlee, and Marshal Stalin, proposing extreme limitation of German industry and exports, as likely to cause deaths of millions of Germans by starvation and economic ruin not only for Germany but for Europe; and on a vast extension of relief and rehabilitation efforts.

## **Missionaries Welcomed to Japan by the U. S. Army**

**T**HE U. S. Army announces, as reported in *The New York Herald Tribune*, that missionaries are permitted to return to Japan, the only conditions being employment by some responsible mission agency and that shelter, food, and other essentials are available. The Army feels that missionaries through their welfare activities and education can make a valuable contribution to the reconstruction of Japan. It was emphasized, however, that the Army does not intend to make Christian evangelistic activity a tool of military occupation. Accordingly it is to be regarded as of secondary consideration. In anticipation of such permission the Roman Catholic Church long ago made plans and ordained 11 Japanese Catholic priests in Rome. They sailed late in February. Meanwhile 19 Jesuit priests in America have been cleared by the State Department for admission to Japan and the names of 49 others have been submitted for similar clearance. On recommendation of the Protestant delegation that visited Japan in November, Protestant mission boards plan to return immediately six missionaries. Whether the merger five years ago of all Protestant churches in Japan into "The United Protestant Church of Christ in Japan" will continue is not yet clear. It was established during the war and under Japanese government pressure. There are now about 380,000 Christians in Japan, of whom 230,000 are Protestants, 120,000 are Roman Catholics, and 30,000 are Eastern Orthodox. American bombing of Japan destroyed 426 Protestant churches, 50 Roman Catholic churches, 26 schools, 15 hospitals, leaving 90 Roman Catholic churches still functioning. One of the largest Japanese Catholic communities was in Nagasaki. It was completely destroyed by the second atomic bomb on August 9, 1945. President Bruno Bitter of Tokyo's Catholic University sadly commented, "In one split second you wiped out 10,000 Japanese Catholics, the result of five years of mission effort!!

**REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 274**

# His Choice of Three Moments on the Hill

By KENNETH IRVING BROWN



ABOVE: In the spring Professor J. L. King conducts his class outdoors on a shady campus lawn. LEFT: Students leaving chapel

*In a letter from Iwo Jima an American soldier cited three moments on the campus of his alma mater that abided in his memory. Why he included the third will be understood from this article on Chapel Walk at Denison University*

**I**N THE hundreds of letters which came during the war years from men in the armed services the items of Denison life most often remarked upon with evident homesickness were the chapel service and the Chapel Walk. It may well have been that the writers kicked against the chapel compulsion like wild steers, when they walked the walk to chapel as students, but as servicemen all bitterness had departed and in its place there was only nostalgia.

Once again the chapel chimes are ringing. The familiar melodies are heard and identified even while the active work of the day continues. "O Master, Let me Walk with Thee," "I would be True," "O Jesus, I have Promised." The notes drift like bubbles on the crisp, frosty air. In the curve of the roadway at the top of the Drag, they bounce off the brick wall of old Talbot and ring the tune in echo. The doors of Doane and Talbot, Barney and Life Science swing wide. It is eleven o'clock on a Monday morning. Chapel time. Within seven minutes 900 students will file along Chapel Walk to Swasey Chapel, enter its portals, sign their chapel ticket, and settle themselves in their class seats.



*The Denison Commencement Procession on its way to Swasey Chapel*

Marching feet are no longer common along Chapel Walk. They were a feature of the war years, so crowded, so tense, and in retrospect

now so unreal. Army and navy uniforms, so common only a year ago, now go by only when a visitor joins the students. Veterans have taken the places of servicemen; sometimes the same man in different clothing and with a different outlook on life. As he strolls along Chapel Walk he may be thinking of Anzio beach-head or Okinawa, or thanking God he has lived to have a second chance—or wondering angrily why the College doesn't work harder to get additional housing for married vets.

Professor Stark likely will play a Bach Chorale for a prelude; his special love is Bach. Unfortunately, the friendly greetings of the students will make thoughtful listening difficult. This is the one time when the whole Denison family comes together; there are student messages to be given and student news to be shared and questions demanding immediate answers. Perhaps there should be no prelude.

Then, when all are in their places, the organ will play the familiar, lovely melody, "The Lord is in His Holy Temple." A hush will come over the students. Questions will be left unanswered and sentences will break in the middle. The students will rise as the president and the speaker of the day enter and take their places. Then together, a moment of reverence which clings to memory for long years and many voices join in

The Lord is in His Holy Temple,  
Let all the earth keep silence,  
Before Him.

The red bricks in Chapel Walk have been pounded by many feet. Of late most of those



*Students gathering for the chapel hour in Swasey Chapel*

feet have been in saddle shoes, conspicuously worn and fashionably soiled. Men may dress in a variety of ways, both commendable and uncommendable. Women have no hankering for individuality of dress. Sweater and skirt—has not Fashion ordained? And a kerchief, usually white—ignominiously called a "head-rag" by the scornful—tied in peasant style. If one is reminded of Ellis Island, it is only from a distance, for the Isle of America's Welcome never knew such trimness of figure, such clearness of skin, such vigor and elasticity of stride as does Chapel Walk.

In the throng are faculty friends. They usually come last, for there are after-class questions to answer and a desk to clear of books and lecture notes. Faculty men and women can be friendly folk; many a college student has learned that to his delight. But for those nearest high school, the silly antiquated notion persists that the faculty man is the slave driver whom one seeks to elude, the enemy whom one works to circumvent. Reason insists that it is irrational to avoid that which one has paid good money for, but immaturity speaks lightly of reason.

Fortunate, indeed, those students who have known the intimate friendship of some one or more wise faculty members—friendship intimate enough to drop in without knocking, to speak freely of matters close to the heart, to criticize life with the liberty of equality. And on the faculty side, it is such hours with youth and such intimacies that reward one for tedious readings of papers and for the annual repetition of materials long since mastered.

Names gather reverence with the years and are spoken with a hush of respect. Allegiances may vary and man will do battle for his champion in chemistry while his neighbor goes to war for history. Eccentricities become enshrined, and in time high scholarship wins the homage it deserves. Each generation insists that its heroes are unexcelled, that the present cannot match the past. Who is there to replace Gilpatrick and "Willy" and "Johnny"? But the youngster born too late to know these worthies answers without hesitation.

There is something very human about a college. College is people. Not alone the grinning, cheery, friendly students who walk Chapel Walk

today or the faculty with their guarded smiles and classroom manners. During the war the American people were often given newspaper photographs of long, snake-like lines of captured prisoners taken by the Russians or the British-Americans. There were lines of men that wove and returned on themselves until they were lost to sight in the distance. A college is like that, only the line is not a line of prisoners, but of free men, free with the freedom of education. Students and faculty, alumni, trustees, friends and well-wishers; today, yesterday, and yesterday's yesterday back to 1831 when the first class was held in an unfinished church building and faith became flesh at Denison.

Thus the 1946 end of the line weaves along Chapel Walk. There are more women than men in the line, but in a few months the returning veterans will correct that. Most of the women are pretty; some of them strikingly lovely—giving the lie to the old adage that education is for the unwanted. In ages they range from 18 to 22, with a few younger and a few older. They come from many states, and a few countries beyond our boundaries. More come from Chicago and the area around Chicago than any other metropolitan center. While there are more Baptists, nevertheless Methodists, Presbyterians, and Episcopalians press hard for the lead. By tests they are recorded as being above average scholastically in comparison with the college students of the country.

It is not wise to generalize about college students. They are as mixed as the crowds in an American movie—and as alike. Human ambition



*The student cast for one of Shakespeare's plays poses for a photograph before proceeding to the playhouse*



*A class in physical education learning campcraft in the attractive Lamson Lodge*

ebbs and flows like a sea-tide. Education is a flame, and college is expected to ignite the faggots which the youth carries. Sometimes it does and the fire blazes warmly and brightly. But sometimes, although the faggots appear to be good faggots and the flame is the same flame, the fire smolders and finally dies. There is no magic in education. Opportunity can be guaranteed, but never results.

Some students look far as they walk Chapel Walk; some in mood see only the bricks on which they walk; and some do not see. One wonders what they may be thinking, whether of the past, the perplexing present, or the uncertain but promising future.

Jim has an exam this afternoon, and after it a basketball game; will the prof ask a question regarding Elizabethan dramatists? Pat is social service chairman for her sorority, and tomorrow they are to start their new project of working with a group of under-privileged children at a nearby trailer camp. It will be a new experience for many of them. Bill is wishing a certain fraternity would bid him; he is beginning to wonder if something dreadful is wrong with him that they are so slow. June may be searching for a campus-spot that would cause her brushes to dance; she has finished 30 oil paintings in recent months and is seeking new ideas. Mary has

just come from the Library, past the Corner of Memory. There again she saw as she had seen so many times the more than 40 pictures of Denison men who had given their lives to their country. Jack's picture was there. Again Mary ponders how different her life would have been had he been spared. Instinctively and reverently her hand touches his fraternity pin.

Fred is thinking of the decorations for Deni-Sunday, next Sunday morning, for which he is responsible. The theme is international goodwill, and the gang will be expecting something unusual. Bill, back from two years overseas, is in a moment of aloofness, feeling the Denison friendliness unreal as he yields to certain vivid memories of Bastogne and the fellowship of life and death which war creates. Jane is wondering if there will be a letter for her. Frank is still discussing the last question raised in class: Have the Russians cultivated an exaggerated suspicion of the western powers, for their own selfish ends? Ruth is remembering how hungry she is and how long since she has tasted potatoes. Ben hopes the chapel speaker will be interesting.

One may speculate as the students crowd Chapel Walk. Harold Phillips and Ted Adams and George Heaton walked there as students after the last war. And later there came Gene Bartlett and Kenneth Maxwell and Wilbur Christians. Somewhere in today's group are their successors in the ministry of the Christian gospel. One thinks of other luminous names—Kirtley Mather, teacher; Edgar Goodspeed, Bible scholar and interpreter; Gordon Seagrave, missionary-healer; Gale Seaman, Y.M.C.A. leader; and the list extends to the other professions, to business and vocations. Their successors are passing along Chapel Walk. The Present knows the work of the Past; even so the Future will not fail the Present.

Chapel Walk is made-ground—not figuratively as one might say of character, but literally. Leaders of another day dreamed that Denison should grow according to plan—Ambrose Swasey, Colonel Edward A. Deeds, and E. J. Barney. Working with them in their planning was President Clark W. Chamberlain whose business it was to aid dreams to come true. Architects drew their dreams. The stately Swasey Chapel was built; the face of the hillside

was changed; and a sturdy bulwark of masonry held in place the new Chapel Walk. It wound from the academic quadrangle to the women's end of the campus, a friendly sort of walk, informal, meandering. Off to the south stretched the inviting panorama of Licking Hills. Granville, with its four church steeples, nestles in the valley, and beyond, the hills, with their wooded patches and their stretches of brown bareness. One looks far from Chapel Walk.

Sometimes at night it is easy to believe that friendly spirits walk by one's side—Jonathan Going, the second president, whose courage and personality moulded the young school; William Howard Doane, hymn-writer and philanthropist, who with his daughters have contributed so much to the beauty and the usefulness of the Denison campus; Emory W. Hunt, whose vigorous leadership set the high tone for a new century; Avery A. Shaw, whose residence is now Claremont, Cal., but whose spiritual home is the White House on Chapel Walk.

But the chimes have ceased. The students, except for two latecomers, have entered the chapel. One hears music and young voices singing, "The Lord is in His Holy Temple." And then the doors are closed.

Following the music there will be the Denison prayer with its phrases that linger in memory:

*"Help us to meet life buoyantly and valiantly, . . ."  
"girded for the fight against all evil and tyranny, . . ."  
"worthy of the gift of rich friendship, . . ."  
"the matchless beauty of the character of Thy Son, our Master."*

Then some one will speak. It is curious how long some of those chapel talks cling to one's mind—the memory of a person or a phrase or maybe just a deeply etched impression of Christian personality and one's own outreach in response: Ruth Seabury giving witness to her faith in immortality; Ted Adams in a recent Christian Emphasis Week, speaking on "Power for the Living of These Days"; Howard Thurman, in his rich voice of beauty, interpreting one of Jesus' parables; Charles A. Seasholes, telling his unforgettable story of "Serve Him." Chapel talks are like the grain in the parable; some falls on fertile soil. Some nurtures Christian character. Some brings the full harvest of Christian service.

From Iwo Jima, "If I could have three moments on the Hill," wrote a serviceman, "I'd choose one in the fraternity living-room when the brothers were sitting around chewing the rag, one in the Wigwam when Denison was tying a basketball score with the 'beaut' of a shot, and one on Chapel Walk, as one enters Swasey Chapel. I'd like to sing again with the others, *Let all the earth keep silence before Him.*"



## Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

IT IS ALWAYS HARD TO FIND GREAT WORDS to express a great faith if you do not possess that faith.—*John Foster Dulles.*



ALTHOUGH NO MAN'S GUILT goes so deep as the guilt of Hitler, no nation, no party, no church, is free from some responsibility for the doom which has come upon us.—*Bishop George K. A. Bell*



NOBODY CAN STOP the irresistible influence of a sound idea.—*General Douglas MacArthur.*



AMERICANS HAVE NEVER BEEN NOTED for their humility. It is a humbling experience for them to admit that they need to be saved.—*Rev. Harry Emerson Fosdick.*

THERE ARE NEVER TWO SIDES TO ANY QUESTION; there are always three sides, your side, my side, and the right side.—Quoted by *Harold S. Kirby*, in *The New York Herald Tribune*.



SIN AND GUILT are not merely words and empty symbols preached by pastors in pulpits. They are terrible realities against which human beings stand helpless and hopeless and from which they cannot escape.—*Rev. Martin Niemoeller*



THERE MUST BE NO COMPROMISE with freedom. Let the citizen wink at a church or a local board of education that attempts to force its bigotries upon a community, and you have begun the goose-step.—*Bishop G. Bromley Oxnam*

# Land Becomes Like the People Who Farm It

By ELMER A. FRIDELL

QUIETLY and yet emphatically he said, "Land becomes like the people who farm it." The man who said it was in his 34th year as pastor of the Baptist Church in Bingauan, a Protestant community high in the hills of Panay in the Philippine Islands. Here was a village known for years as free from crime. Here every family could own the soil on which it made its living. Here the problem of tenant and landlord with its generations of injustice was being solved in one man's lifetime. That man was not only the minister of the church, but he was the founder of both church and village. Together with his people he bears witness to the fact that the gospel of Christ applies to the whole of man and to all of life.

As the oldest pastor in point of continuous service in Baptist work in the Philippines, Rev. Antony Plagata has served the Bingauan Church



Pastor and Mrs. Antony Plagata, with Filipino district pastor and Convention Secretary, and Foreign Secretary Elmer A. Fridell

*The story of a Filipino community in which a faithful Filipino Baptist pastor spent more than 30 years of devoted service and not only changed the lives of the people through the gospel message, but also lifted their standards of living and their community spirit to higher levels.*

since 1912 when he completed seven years of training in Central Philippine College. He was a teacher in the public schools when in 1905 he was converted to the Christian faith and felt the call to full time Christian service. He studied a wide variety of subjects including theology and scientific agriculture. In summer vacations he went from village to village, telling the story of his new found faith and selling Bibles and tracts. It was while touring with Missionary H. W. Munger that he decided to make Bingauan the scene of his first pastorate.

The community was not especially desirable when the young bachelor pastor first came there to make his home. It is still known as the "most interior" of all the villages in the Province of



The Baptist Plaza in the Filipino village of Bingauan. Standing beside Secretary Fridell is Walter Milton Meyer, who wrote the article in last month's issue, son of the late Dr. and Mrs. Frederick W. Meyer

Iloilo. Much of the land was untilled. Crops were poor. The few families who lived here lived

in poverty, illness and insecurity. The young minister knew that starved land produced starved people. He yearned to help build happy Christian homes around a self-respecting, self-supporting church. So he secured options on land holdings, and he located every tract still subject to homestead rights. Quietly he sought out Protestant families desirous of locating in a community spiritually suitable for their children and who were willing to work hard to become owners of the soil rather than underprivileged tenants. Slowly the idea took hold. As the population increased, the pastor led his church members in plans for a well laid out village, building the whole scheme around a "Baptist Plaza." The most favored site was reserved for a church building. A Protestant cemetery was assigned space. A tract of land was donated for a Christian school. Some years later, this was turned over to the Bureau of Education and a public school was erected. The pastor also led the way in demonstration farming. He traveled great distances to observe improved methods of agriculture and animal husbandry. With his patient smile he would say, "No use trying to tell them in a lecture. You have to do it first. When they see that it works, they will try."

As the community grew Mr. Plagata and his associates took options on adjacent tracts of land so they could determine the kind of families which should join the community. Inevitably with success there came opposition. Absentee owners of large adjoining areas who for decades had been able to dictate labor terms to tenants helplessly in debt, now had to pay a living wage to workers who were becoming economically independent. Lawsuits were instigated to break titles to farms held by members of the Bingauan community. The landed families were accustomed to win in the courts, but they had reckoned without the young Baptist pastor. Because his people were financially unable to employ skilled lawyers, Mr. Plagata schooled himself in the land laws of the Islands. For his parishioners he appeared in court and to the consternation of the avaricious schemers, he won case after case until his people were allowed to live in peace.

At a time when "one crop agriculture" was

devitalizing the land and keeping the workers poor, the pastor preached and demonstrated crop diversification. He kept insisting that climatic lassitude was a device of the devil and must be overcome in the spirit of Christian devotion for the sake of the Kingdom. He believed that productive life on the land meant good education for the rising generation and that the church must be at the center of the community's concern. When children came from neighboring un-schooled districts Mr. Plagata returned to part-time teaching until provision could be made for adequate educational opportunity for all the boys and girls. Today the Bingauan school is well known for its quality and size. Four of its six teachers are leaders in the Baptist church which is of course "the church," because there has never been any other kind of ecclesiastical organization in the community.

Soon after Mr. Plagata settled in Bingauan, he built an attractive little parsonage of bamboo and grass. To this modest dwelling came his bride, one of the first graduates of the Bible Woman's Training School, which later became



*Mrs. Antony Plagata and two graduates of the Baptist Missionary Training School in the Philippine Islands*



*Mrs. Antony Plagata at her loom where she teaches the women in the Bingauan church how to weave*

a part of Central Philippine College. Mrs. Plagata continues to add great strength to the work of the church and community. At hand-loom and in household arts she sets an enviable example. One daughter and three sons are worthy of their parents, all having either graduated from or are in the process of completing work at Central Philippine College. The eldest son serves as a Major in the Philippine Army. He is a representative of the Alumni Association in efforts to re-establish Central Philippine College out of the ruins of the ashes of war.

When the Japanese invaded Panay, Mr. Plagata and the village elders met at the church for periods of prayer and consultation. It was finally urged that in so far as possible, families continue to stay with their usual duties. Because the school house was the largest and most attractive in the whole area, it was voted to take it apart, section by section, and scatter these sections in various hiding places. "According to reports," said Mr. Plagata, "the Japanese were establishing garrisons in large buildings but were often respecting church buildings. So we voted

to leave our church intact." The plan worked as anticipated. With no large building in the village except the church, the Japanese Army officers decided not to quarter troops in Bingauan.

Thus it was that in this church, more than 400 worshipers met to greet the visiting Foreign Secretary from the Foreign Mission Society Headquarters in America. The proportion of young people was most noticeable. The choir led by one of the school teachers supplied sacred music of superior quality, including a call to worship and prayer responses which brought to that bamboo sanctuary a hush of reverence such as one would expect in a gothic cathedral. Hymn books had been lost in the war, but this congregation knew the hymns. Like a great choir they sang "by heart."

The Plagata home has kept its doors open to all Christians who travel in that area and especially ministers and missionaries. Mr. Plagata smiled happily as he told me that on some occasions he had been privileged to entertain visiting Christian workers for weeks at a time. With reverent affection he spoke the names of missionaries whom he had known. He told of the way in which he and others had sent rice and fruit to the missionaries who were in hiding in the hills during the Japanese invasion and who eventually were captured and executed. He himself as a community leader was hunted by the enemy and was saved only because he often disguised himself and frequently moved from one hiding place to another on short notice. Mr. Plagata said to me, "You are the third member of the American Staff to come to visit our village. The first was Dr. Joseph C. Robbins. The second was Dr. P. H. J. Lerrigo. The third is yourself."

When I asked Mr. Plagata about the needs of the people as a consequence of the war, he said, "Many are so much more needy than we in this village. We are getting enough to eat because our people have learned to be good farmers, but we need clothing and medicines." He showed me his own garments which he explained were woven by Mrs. Plagata from native materials. "We also," he added hastily, "need books, and supplies for our church and school and especially books for those who seek to lead the people in the way of Christ."

# Frightened Scientists and the Atomic Bomb

By FRANKLIN D. ELMER, JR.

**T**HIS WAS a rare privilege to be one of 48 church representatives who were invited to spend three days in the recent conference of Atomic Scientists. But it was not an altogether pleasant experience. The Atomic Scientists are afraid of the future. Their fears are so well founded and so contagious that we left the conference haunted by some of those fears.

Arriving at an early hour at the University of Chicago where the conference was held, I headed for Eckhardt Hall. Unwittingly, I entered the front door and found myself facing two husky guards who were protecting the headquarters of the Metallurgical Laboratory where most of the Atomic Bomb research had been concentrated.

Directed to a rear entrance of the building, I sat for an hour listening to a lecture on astronomy. The professor discoursed on the size of the universe. He reminded the students that the sun is 330,000 times as large as the earth, and that if we started for the sun in a rocket ship going 1,000 miles per hour it would take more than ten years to reach the sun. As I listened it occurred to me that this building housed a strange paradox. Here was a professor talking freely about the largest thing man knows—the universe. There is no danger in dispensing all information we have about the universe. But on the other side of the wall, behind the professor, the information about the smallest thing man knows—the infinitesimal atom—is guarded as the most dangerous knowledge in the world. Why this strange contrast? Because man cannot do anything about the universe. He cannot push the moon off its course or change the temperature of the sun. But man can do something about the tremendous forces locked in the atom. With that force he can blow himself off the earth.

From such reflections I went across the campus to the Oriental Museum which had been chosen as the location for the first sessions of our conference. Here was a paradox. Surrounded by antiquities, we discussed the most modern thing man knows anything about!

*The story of a conference of scientists which the author was privileged to attend as a church representative where the releasers of atomic energy stood in awe and reverence before its power, the dangers of which far outweigh its foreseeable benefits, and who fear the future.*

The scientists who met with us were among those who did most in developing the atomic bomb. Their observations thus have a salutary significance. From the conference I took away five vivid impressions about these men, their hopes and fears:

1. *These men are awed almost to reverence by the power they have released.* Dr. S. K. Allison, Nobel Prize winner and director of the newly formed Institute of Nuclear Physics, described the first atomic explosion which took place on

PERHAPS I SHOULD  
HAVE TURNED BACK  
WHEN MY MEN  
WANTED ME TO



FOUR AND A HALF CENTURIES LATER

A cartoon by Rube Goldberg, reproduced by permission of "The New York Sun"



**THERE IS ONLY ONE DEFENSE**

*A cartoon by Bruce Blassen, reproduced by courtesy of "The Los Angeles Times"*

the desert of New Mexico. Six miles away from the bomb a group of these men lay on the desert with their eyes protected by heavy dark goggles. They knew the first intensity of the explosion would be so brilliant that even with six miles and dark glasses intervening it might blind them. So by agreement they looked away from the bomb until light appeared in the other direction, and only then turned toward the bomb. They looked into the brightest light ever to have been seen on earth. The explosion generated heat of 70,000,000 degrees centigrade, making a flash 70 times brighter and hotter than the sun at the sun. The brilliance of the flash so astounded some of these scientists that they did not even hear the loudest noise ever made on the earth. Scientist A. M. Brues, commenting on the explosion, referred to the creed which states belief in "God who created all things, seen and unseen," and noted that the least visible thing had become the most visible in the world. Of 239 mass units available in the substance exploded, only a fraction of one unit had been released.

#### MISSIONS

Is it any wonder that these men stand in awe of their own scientific discoveries?

2. *These men have deep and troubling regrets about the way in which atomic bombs were used.* As Dr. Allison put it, "The first use of atomic energy was tragic. It is always tragic to kill 150,000 people. I am not proud of having killed 150,000 people in Japan." It was revealed that 60 of these men had signed a memorandum sent directly to President Truman demanding that the atomic bomb should not be used on any open city. They urged that it be used, if at all, on a deserted island off the coast of Japan—or on some strictly military fortress area where civilian lives would not be endangered. While some of the scientists had not signed this petition, a large majority concurred with the petition. They were shocked and horrified when they heard of the bombing of Hiroshima. Even at the conference it was difficult for them to discuss it. And when they were asked about the second bomb, used on Nagasaki, they could only shrug their shoulders in despair. A demonstration, they seemed to feel, would have been sufficient. The holocaust created had been no credit to the United States, already so close to a crushing victory.

3. *The regrets these men have are overshadowed by their fears for the future.* Said Nobel Prize Winner H. C. Urey, "It is a very terrible weapon. It is not possible to grasp how powerful it is, especially for us here in un-bombed America." Discussing the destructiveness of weapons of war, Dr. Urey pointed out that in old style warfare a weapon would destroy about as much property as the cost of the weapon itself. One hour of work would destroy one hour of work. With the mass bombing of the recent war, a square mile of Tokyo, valued at about \$160,000,000, was destroyed at a cost of only \$3,000,000. This makes a ratio of destructiveness a little more than 50 to 1. Even at this figure, said Dr. Urey, it is easy to see that world war every 20 years would soon destroy our civilization. With atomic bombs, the ratio might be increased to 1,000 to 1, or \$1,000 of destruction for every \$1 of cost. This makes the possibility of another war a hideous economic nightmare. Furthermore, partly because of this ratio, the atomic bomb becomes a poor man's weapon. The proc-

ess for manufacturing atomic bombs can be set into operation for about the cost of supporting an army of a million men for a year.

These men are also afraid because they know there is no possible defense against atomic bombs. Dr. Urey said scientists are unanimous on this point. A bomb large enough to destroy Hiroshima or an equivalent city, could easily be carried in a suitcase. Wrapped simply in newspaper, it would be difficult to detect except at very close range. This makes the "anonymous" type of warfare a real danger. Some country which would be openly professing ideals of peace, might send its saboteurs into all the cities of another country, plant bombs, and then "perhaps on Christmas Eve in 1948" blow all the cities of that other country to pieces. And no one would know who had done it. There would be no visible enemy to fight against! How ridiculous a modern army and navy look against such a possibility! They may be able to protect themselves, but they are no longer able to save from destruction the countries they have been organized to defend. Japan was defeated with her army still intact.

Furthermore, the atomic bomb is a "saturation" weapon. When it explodes it destroys everything in a city. No advance preparations for coping with fire and suffering remain. Nothing is left except total chaos, with multitudes of desperately injured left without aid. This is actually what happened in Hiroshima.

These scientists are perhaps even more afraid of the dangers which might come from radioactivity as a result of bomb explosions, although findings on this are far from complete. They do know, however, that while the bomb over Hiroshima exploded nearly half a mile in the air, it was still able to "kill many people who never knew they had been killed." After the explosion these people felt uninjured; but ten days later they were dead. Some of them had "not a single white corpuscle left in their bodies."

The scientists know also, that the desert sands in New Mexico were not only turned into glass, but were left radioactive. They permitted us to handle pieces of this glass at Chicago. Although the pieces were deeply inbedded in thick blocks of lucite, a detector revealed that they were still highly radioactive. This condition pre-

vailed for a distance of more than half a mile in all directions from the explosion.

One of the scientists told me that this would last indefinitely. He said that if someone years from now should grow a tomato plant in that soil, the tomatoes would be radioactive, and might easily kill anyone eating them. This radioactive substance, getting into a human body through the dust, or through water or food, could have very harmful effects not fully understood on the body cells. It would burn as radium burns. It could be fatal. If a thousand of these bombs should be exploded in the world in the course of an all-out atomic war, it might leave so many sources of radioactivity that through one kind of action or another it might have serious consequences for the race as much as a generation or two later. "Man might seal his own doom," said the scientist, "without knowing it."

This same scientist was wearing on his lapel his atom bomb pin, given him by the government, with a piece of black crepe behind it. "I feel just that badly about the whole business," he said. Another scientist standing by remarked, "I would wear crepe, too, but I can't find a piece black enough."

4. *Because of such things, these scientists feel that the dangers from atomic energy far outweigh the foreseeable benefits.* Again and again throughout the conference we tried to cheer these men up, to get them to describe the hopeful side of the picture. But they were not enthusiastic. The dangers are so great and immediate. The potential benefits are so far away.

Perhaps in ten years there may be limited use for atomic fission in creating heat for producing other forms of power. (The temperature of the Columbia River was actually raised by atomic energy in the production process in the state of Washington.) But it takes a minimum of 50 tons of material to shield the human body from the deadly rays given out in the process of atomic fission. This seriously limits the uses to which it can be put. There will be some medical benefits, though it will not replace the x-ray. It will make possible certain medical experiments which have hitherto been impossible. But these men saw no great industrial or social revolution stemming from atomic energy in the near future.

On the other hand, its destructive powers have already been discovered and exploited and used. They must, therefore, be given first consideration in any approach to the problem.

5. *These men feel that the one real hope for humanity now lies in rapid progress toward a world organization.* It must be one which could give careful, thorough control to all production and use of atomic energy. This would require, of course, a genuine world government. It must be a government in which all peoples have confidence, a government with power to send inspection officers into every factory in every nation on earth to give the world assurance that there is no danger confronting us from any corner of the globe. It must be a government which has as much control over the United States as it does over any other nation.

We smile at the thought of such a world government. It seems to be such a very remote possibility in the world of nationalistic gods. But it is just because we do smile, just because so many Americans refuse to take it seriously, that Dr. Urey made the following statement: "If I were forced to make an answer, I would have to say that the one thing which can save us, a real world government, is an improbability, while the probability before us is a world disaster."

The United States is the only nation on earth with a stock pile of atom bombs. As a minimum for immediate action, to gain the confidence of the world and allay the fears of other nations, these scientists felt that we should discontinue at once the manufacture of these bombs. Atomic energy must be divorced at once from all connection with our military program. Any bombs we have made might well be disassembled. Control of all American development of atomic

energy should be put at once into the hands of a civilian commission. In the conference we explored many other possibilities for action, but this one seemed most sensible. With less to fear than any other nation at present, we can afford to be more generous. It is certainly in our own best interests to allay quickly any fears other nations may have of us.

While the danger confronting us is atomic energy, it is not the problem. The problem is man! The problem is to change the heart and mind of man so that he can give his loyalties and his thoughts to the idea of a world in which cooperation among peoples is taken for granted. Nationalism is obsolete as a pattern for world loyalties. Only those can save the future who think of themselves as citizens of the world.

This is where the church comes in. The church has a world view, a world organization, an ideal of real human brotherhood. But the church will not come into the picture at all unless it puts these things first. Any church that is rent with strife over petty theological issues will be a sterile church in a world where men are struggling to save the race itself. Such a church will be betraying the world, not saving it. Only the great positives can save us now!

These scientists called in these church representatives knowing that such men represent the best interests of America and the world. It was such a compliment as science has not paid the church before. It is time for all of us to waken out of the stupor into which we have fallen in recent decades and realize that the world expects great things from the church of Jesus Christ. MacArthur was right. "War has done all that it can do. From now on it must be of the spirit if we would save the flesh."

## It Was Said in Columbus

*Significant quotations from addresses and discussion comments at the sessions of the Federal Council of Churches, reported on pages 283-287.*

OH, FOR AN ISAIAH OR A ST. PAUL to reawaken a sick world to its moral responsibilities.—**President Harry S. Truman.**

THE FEDERAL COUNCIL OF CHURCHES is strong enough to welcome criticism and to profit by it.

Whenever a religious organization attempts to censor its critics it reveals an inner weakness and its fear of tomorrow.—**G. Bromley Oxnam.**

RACE SEGREGATION AS PRACTICED in America has more effect on the racial opinions of young people

than all the formal teachings in the public schools about democracy or in the church about Christian brotherhood—*W. W. Alexander*.

TOO MANY CHURCH MEMBERS have accepted their Christian faith as an ancestral habit. They do not know their Christian faith as a vital experience.—*E. G. Homrichausen*.

TODAY WE HAVE THE LARGEST CHURCH MEMBERSHIP and the worst record in delinquency, insanity, divorce, gambling, drinking and social disorder in American history. Here is evidence of a deep derangement of American spiritual life.—*E. G. Homrichausen*.

MAN IS OUT OF STRIDE with the march of science. His technological advance has outstripped his spiritual progress.—*David Sarnoff*.

IF I HAD TO GIVE UP LIBERTY TO GAIN UNITY I would prefer to keep my liberty. But the Federal Council of Churches is a living testimony that unity can be achieved and liberty preserved.—*G. Bromley Oxnam*.

EVANGELISM MUST BE REDEEMED from its emotional extremists and from its intellectual despisers. It must be reinstated in its rightful place in the community.—*E. G. Homrichausen*.

ALL OVER THE WORLD THE COLORED RACES are rising in vehement protest against the arrogance, the domination, and the exploitation by the white race.—*Henry Sloane Coffin*.

STALKING THROUGH OUR MIDST TODAY are racial discrimination, acquiescence, inequality, segregation, —a grim triumvirate who laugh our so-called brotherhood to scorn.—*G. Bromley Oxnam*.

A WAR TO END WAR is an illusion; war always breeds more wars. How clearly we see that now!—*John Foster Dulles*.

THE CHURCH MUST BECOME NEITHER the voice of reaction nor the voice of revolution. It must always be the voice of Christ.—*G. Bromley Oxnam*.

NOTHING IS MORE PRIMARY OR URGENT today than evangelism. It is the major task of every Christian and the major concern of the human race. "Ye must be born again" has an urgency unprecedented in history.—*E. G. Homrichausen*.

IF THE AMERICAN PEOPLE REALLY BELIEVED in the brotherhood of man it would never be necessary for Congress to pass a Fair Employment Practices Act.—*President Harry S. Truman*.

RADIO TRAVELS AT THE SPEED of 186,000 miles a second; but it can spread a lie as easily as a truth at the same speed.—*David Sarnoff*.

THE WORLD IS UNEASY not because the scientists have discovered atomic energy, but because it wonders what man will do with it.—*David Sarnoff*.

WHEN THE TRUMPET IS NEEDED the music of the flute will not suffice. Too long the flute has been the dominant instrument in the organized orchestra of Christianity.—*Dick Shepard* (quoted by G. Bromley Oxnam).

THE WORST ENEMY OF CHRISTIANITY in America is not its outspoken secularism but the subtle spiritual sterility in American churches.—*E. G. Homrichausen*.

TODAY'S ECHOES OF DISAGREEMENT among the nations have replaced the echoes of the falling bombs.—*Roswell P. Barnes*.

UNTIL THERE IS A MORAL TRANSFORMATION in the hearts of men and of nations, the threat remains that the world will again choose the road to war.—*John Foster Dulles*.

ATOMIC ENERGY WILL EITHER FUSE the nations into world unity or in a short time it will destroy them.—*David Sarnoff*.

THE USE OF THE ATOMIC BOMBS last August may well have shortened the war, but the moral cost was too high.—*Robert L. Calhoun*.

WORLD BROTHERHOOD IS NOW the inescapable obligation and the spiritual imperative of world survival.—*John Foster Dulles*.

WE CAN DEFEAT EVIL BY ARMED FORCE, but we cannot overcome evil by armed force. We must put positive good in its place.—*U. S. Congressman Walter R. Judd*.

THE MISERY IN EUROPE is so vast and terrifying that those who have seen it cannot possibly describe it, and those who have not seen it cannot possibly imagine it.—*A. L. Warnshuis*.

# The Churches of America in the Postwar World

By WILLIAM B. LIPPHARD



*On the platform at the opening session of the Federal Council of Churches at Columbus, Ohio, President Henry Sloane Coffin is discussing community tensions. Other men include R. A. Burkhardt, R. E. Diffendorfer, E. G. Homrichausen, R. P. Barnes, and John Foster Dulles*

AS Editor of this magazine I may receive a barrage of criticism for what I am about to say. Nevertheless it must be said. After sitting through three strenuous days at the special meeting of the Federal Council of Churches of Christ in America, in Columbus, Ohio, March 5-7, 1946, and after having read pages and pages of reports and other documents, and after having listened to many speeches and extended discussions, I am impelled to say that nothing happened or was said at Columbus to which any Northern Baptist could reasonably object, whatever his theology or his church unity convictions.

## A WORLD IN DESPERATE NEED

More than 500 delegates representing the 25 major Protestant denominations in the Federal Council including 11 of the 45 Northern Baptist delegates and alternates, had come to Columbus in response to the call for the meeting which set forth its purpose:

**RESOLVED**, That a special meeting of the Council be called to deal with the new needs of the post-war era, especially in the areas of evangelism, world order, community tensions, foreign relief, and returning service personnel, and with the program of the Council and its constituency as directed toward the meeting of those needs.

The program was a model in completeness and efficiency. There were only four formal addresses, respectively by the President of the United States, Congressman Walter E. Judd, President David

*A report of the special meeting of the Federal Council of the Churches of Christ in America and summaries of findings on five issues confronted by the Protestant churches of America*

Sarnoff of the Radio Corporation of America, and President Abdel R. Wentz of the Lutheran Theological Seminary who had just returned from the meeting of the World Council of Churches in Geneva. The five listed postwar needs were discussed in four separate sessions of five section conferences. Then in eight plenary sessions the Council heard the four addresses and discussed and adopted the section reports. Thus thorough preparation, full discussion, and adoption, constituted a conference framework completely in accord with Baptist democratic procedure.

## THE PRESIDENT OF THE UNITED STATES

The usual protective arrangements were made for the presence of the President of the United States. A small army of Secret Service men had taken up quarters in the hotel. They "screened" its personnel, gave the hotel a thorough inspection, blocked off the floors above and below the President's quarters, upturned the speakers' platform in their search for time bombs, and during the session at which Mr. Truman spoke, the Secret Service men scattered themselves throughout the conference room. No brief cases or packages

could be brought into the room. Each woman delegate who came with a handbag had to submit it for embarrassing inspection. A cordon of police around the hotel guarded every entrance and exit. Only delegates with badges and people with special passes were admitted. Flanked by guards and his military and naval aides, the President entered, smiled his best in acknowledgement of the prolonged applause, and took his seat. In a brief felicitous speech of welcome Bishop G. Bromley Oxnam as Federal Council President reminded Mr. Truman that there are 218,336 Protestant churches in the United States and that 27,000,000 church members, represented in the Federal Council, "believe in religious liberty and are resolved to maintain it for every Roman Catholic, every Jew, as well as for themselves." Then he gave the customary, standard introduction, "Ladies and Gentlemen, the President of the United States." Huge klieg lamps flooded the room with light. Movie cameras clicked. A score of newspaper reporters sprang to action with their own flash cameras. Radio announcers went on the air at exactly noon, to the split second, and the President rose to speak. His topic was "Religion in American Democracy." Speaking earnestly and with well chosen words he appealed for a revival of religious faith, a high moral code to master the new atomic power and develop it for the common good, an American unity of brotherhood, the substitution of decency and reason for the rule of force, practical measures in meeting the problems of juvenile delinquency, the housing shortage, and particularly for American Christians in the world food crisis to prove their Christian faith by saving the starving millions in Europe and Asia. "Ours should be a continuous thanksgiving for the blessings which are still with us in this land," said he in conclusion. "We have our America not because we are of a particular faith or because our ancestors sailed from a particular foreign port, but because of our common aspiration to remain free. In a spirit of tolerance, and understanding for all men and for all nations and in a spirit of religious unity, let us determine to carry on."

The United States could use a great many more men in Congress of the calibre and integrity of Congressman Walter R. Judd of Minnesota. Formerly for many years a successful medical missionary in China, he is now a brilliant Congressman. He is also an eloquent preacher. For a special Ash Wednesday service the Council assembled in the First Congregational Church with Dr. Judd as the preacher. In a timely, prophetic message he warned that this is the year of decision for America. Whether or not the world moves into the Third World War depends on what happens this year. People everywhere want

freedom, security, peace, prosperity, democracy, but they insist also on having things that make these impossible. These desired blessings are the product of good relations based on right and justice. The church must proclaim anew that this is a moral universe whose moral laws cannot be repudiated without paying the penalty, must determine for the world what is right and just, and must produce and send into every activity of life the Christian leaders required for this age in history. "We need a new science of creating emotional loyalty to right ideas and ideals," said he. "The truth is not sufficient. Men must be emotionally committed to the truth." Multitudes of Baptists would have shouted a hearty "Amen" to his powerful closing evangelistic plea that the only way to produce Christians is to bring people into personal contact with Christ, "one by one. There is no short cut."

#### THE OMINOUS GLOBAL SCENE

A gloomy and pessimistic review of the present world situation was given by Mr. John Foster Dulles, Chairman of the Federal Council's Commission on a Just and Durable Peace. He was one of the American advisors at the recent conference of the United Nations in London. "We face a desperate situation with world wide disillusionment due to the debunking of our illusions about the war," said he. "Wars are always fought on the assurance that all evil is embodied in the enemy and that wartime coalitions will abide as brotherhoods in peace. Today Germany and Japan are impotent, and yet there is no peace. And the allied wartime coalition is not a peacetime brotherhood." He analyzed the world picture, under six specific heads: (1) The vast unrest among 750,000,000 dependent people in the colonial empires of England, France, Holland, Belgium, accentuated by Russia perhaps as a means of preventing the formation of an anti-Russian political bloc of the four empire nations. (2) The economic plight of 450,000,000 Chinese whose internal differences are aggravated by bitterness against the United States because of the Roosevelt-Churchill pledges to Stalin in the Yalta agreements. (3) The resentment of 100,000,000 Latin Americans against the United States because of its attitude toward Argentina. It is significant that at the London Conference the Mexican delegate always voted with Russia. (4) The fearful misery in Eastern Europe and the civil strife and political tensions in Western Europe. (5) The global apprehension over Russian expansionism. The British already fear that their own Mediterranean position is far more perilous than when the Nazi General Rommel was threatening Egypt. (6) The fabulous prosperity of the United States which displays to all the world the incredible

luxury of suspending industrial production because capital and labor cannot agree on how to divide the profits. The world in its misery cannot understand this. Hence, instead of America deliberately again choosing a policy of isolationism, there is danger that the rest of the world will push America into political, economic and spiritual isolationism. Accentuating these ominous situations are the disunities and suspicions among wartime allies, the threat of starvation with Europe not having enough food to give its people the strength to work in factories and coal mines so that conditions a year hence will be much worse, the menace of the atomic bomb, and global policies among the nations that make a mockery of the freedoms for which the war was allegedly fought.

Nevertheless these pessimistic facts must not be allowed to promote discouragement, defeatism or fatalism, said Mr. Dulles as he turned to more hopeful aspects of the world scene. They should be a challenge to us to rise to new efforts. The organization of the United Nations, the open diplomacy whereby the whole world can see what is happening, and can take the necessary measures to counteract what is wrong, the rising spiritual tide evidenced by recent meetings of the World Council of Churches Committee, the concern manifested by the Federal Council, and the reports to be adopted here, give ground for hope that the churches will rise to new efforts to change human attitudes, and avert the fate which otherwise awaits humanity.

#### THEY WANT HOMES AND JOBS

While all section reports were of immediate urgency, that on the responsibility of the church to the millions of returning war veterans was perhaps the most pressing. Already 70% of the 15,000,000 men and women who were in uniform have been demobilized. Their problem is made more acute by the increasing indifference on the part of the public which is greatest at precisely the points where help is most needed. Returning service personnel are glad to have handshakes, but they want jobs, places where they can live, and a chance to resume education. The report listed as major problems, housing, education, employment, marriage, special needs of the wounded and disabled, and a vast array of spiritual and psychological maladjustments associated with experiences on battlefronts, long and lonely sojourn in foreign lands, and other aspects of their recent service. These problems cannot be solved nor can the rising tide of public indifference be checked by mass meetings, billboards, patriotic oratory, service centers that have lost their appeal and their volunteer help, and other phases of wartime welfare activity for army

and navy personnel. So the report recommended a vast program of pastoral work, personal counseling, revitalizing the church program for young men and young married couples, home visitation evangelism and other activities to reintegrate the veterans into the work and fellowship of the churches.

#### INDUSTRIAL STRIFE AND RACE TENSION

The Section on Community Tensions, whose chairman was former President Henry Sloane Coffin of Union Theological Seminary, limited its survey to two areas, the industrial and the racial. The church must find a new frame of reference and justice in the industrial tensions whereby the desire for security will be harmonized with individual responsibility, collective planning will be maintained without surrender of individual initiative, the profit motive subordinated to the public good, and full employment assured with just distribution of gains. The churches must proclaim the trusteeship of economic resources, must face their own responsibilities as employers and as investors in industrial securities, and must constantly preach that when a social order becomes so anti-Christian as to be doomed of God, only one of three things can happen. It must be improved, or changed, or it must pass away. The report which was adopted unanimously, urged anew the Fair Employment Practice Act, a minimum wage of 65 cents an hour, conscience in the investment of church funds, fair practices with their own employees, the right of labor to strike, the moral obligation of labor and management to the public, and other aspects of economic tensions for study by the churches.

The Racial Tensions Section was limited to the American pattern of race segregation. The report was a masterly analysis of segregation, its effects, operations, dangers, evils, and injustices. It deplored that segregation "is more general in the church in worship and fellowship than in the public school system." The Council adopted a revolutionary recommendation. Here is the action taken:

*The Federal Council of the Churches of Christ in America hereby renounces the pattern of segregation in race relations as unnecessary and undesirable and a violation of the gospel of love and human brotherhood, and requests its constituent communions to do likewise. As proof of their sincerity in this renunciation they will work for a non-segregated church and society.*

The report closed with several practical suggestions and a plan of action for carrying this into effect.

#### THE NEED OF HOPE AND BREAD

The Section on World Relief produced a report that promptly received unanimous support. "No further depicting of the hunger, homelessness, and

persecution of the war-shattered, spirit-weary peoples of the earth is needed," said Dr. R. E. Diffendorfer, its chairman. "The sad story has been told and re-told. But has it become vivid before our eyes? Has it enlarged our sympathy?" Urging full support of President Truman's food conservation program, the report offered suggestions in voluntary rationing and recommended material aid by gifts of bedding, clothing, shoes, medicines, and money through various church relief agencies. Bibles and other Christian literature in foreign languages are needed in vast quantities. Special relief was urged for new victims of cruel, inhuman, mass migrations that constitute one of today's most terrible injustices in Europe. The report proposed a Christian University in Japan to "express our sense of Christian fellowship and our confidence in Japanese Christian scholarship." Financial goal for the churches this year was lifted from \$125,000,000 to \$175,000,000. As a practical measure in efficiency the three world relief committees, maintained respectively by the Federal Council, the World Council of Churches, and the International Missionary Council, are to be merged May 1, 1946. Poignant and stirring was the appeal:

*It is a sacred obligation thus to proclaim by word and deed the power and love of God and thereby to help men and women to regain faith, courage, and hope, and to reestablish moral principles and practices. It is also a high privilege to render a service so fundamental to the rebuilding of an orderly world. To this bruised and beaten world the church must show Christ's mercy and love. In the spiritual vacuum left by the war, hope becomes as deep a need as bread. We must lay open our hearts to the accents of Christ, "Inasmuch as ye have done it unto these least, ye have done it unto me."*

The rebuilding of life and hope in Europe and Asia thus calls not alone for material aid, but also for a resurgence of spirit and the healing touch of Christ.

#### THE PRIMACY OF EVANGELISM

Every Baptist would have given hearty and full approval to the report on Evangelism. Declaring that "evangelism is the primary task" and that "men must repent and believe the gospel, and they must be born again if they are to enter the Kingdom of God and have eternal life," the report made this timely and ever relevant pronouncement,

*We call upon all our churches, leaders, members, agencies and institutions to exalt Jesus Christ as Lord and Saviour; and to take evangelism out of the realm of unreality and give it the primary and relevant place it should have in the work of the church. Nothing less than a profound penitence for our sins and a fresh and transforming experience of the saviourhood and the lordship of Jesus Christ can save us.*

The report was a lengthy document, and the Council listened with profound attention to its reading by Chairman E. G. Homrichausen. In 12 divisions it emphasized the primacy of evangelism, Christ and the nation, the collapse of political faiths, the menace of atomic energy and its implication for evangelism, human relations, the secularism of modern society, the state of the church, its own need of spiritual renewal, the new spiritual vitality required of Christian leadership, the infinite spiritual resources adequate to meet the crisis of our time, and the leadership of the Holy Spirit. A plan of action was enthusiastically recommended to the constituent denominations, and to all other denominations not affiliated with the Council. Space limitations prohibit any extended analyses. I can only tabulate the 12 points in the plan of action in the hope that pastors will send for this report. Here they are:

SPIRITUAL AWAKENING WITHIN THE LOCAL CHURCH  
EVERY MINISTER AN EVANGELIST  
EVANGELISM THROUGH LAYMEN  
HOME VISITATION EVANGELISM  
EVANGELISM OF CHILDHOOD  
EVANGELISM OF YOUTH  
EVANGELISM THROUGH CHURCH SCHOOL TEACHERS  
ESTABLISHING NEW SUNDAY SCHOOLS AND CHURCHES  
CONSERVATION OF CHURCH MEMBERS WHO MOVE ELSEWHERE  
ASSIMILATION OF NEW MEMBERS  
EVANGELISM AMONG NEGLECTED GROUPS  
EVANGELISM THROUGH MODERN AGENCIES

This comprehensive report on evangelism on the closing day strikingly confirmed what Bishop Oxnam as Council President had said on the opening day in his introductory speech, "If we are to build a new world it can only be done by new men."

#### THE CHURCHES AND A NEW WORLD ORDER

In its final session the Council considered and adopted the 10-page report of the Section on the Churches and World Order, the result of many hours of discussion. Declaring that there is now before humanity "a new opportunity under God to bring in an order of brotherhood, freedom and justice," the report summoned the churches to the creation of this order, which is the moral essential to enduring peace. But the time is short. Fear, hatred, cruelty, misery, violent death are closing in on the prospect of world fellowship and love, and "even now before the dust and rubble of the Second World War have been swept away, new and more powerful weapons of destruction are being forged in the workshops and laboratories of the nations."

In four divisions the report reviewed The United Nations, The Churches and the Peace Conference,

The Spiritual Crisis of Mankind, and Resources for the Task. Numerous suggestions and declarations of principles to be followed in peace settlements and world organization, and the responsibility of the churches were set forth in detail. (See summary on page 268.) The program of action set forth in this report is one of vast scope. Yet it is simple, easily understandable, specific, and it must be carried out if the nations are really to build a new world order based on brotherhood, freedom and justice. "Brotherhood is now the spiritual imperative of survival," said the report in conclusion. "This is no new obligation. It was laid upon Christians 19 centuries ago. Today there is a new urgency to meet it."

#### WORTHY OF BAPTIST ENDORSEMENT

Thus ended a significant meeting of the Federal Council of Churches. What was said and done can surely be approved by all American Baptists, those

who favor Baptist affiliation with the Council, and those who out of sincere objections do not. In his closing address in which he appraised the meeting, Bishop Oxnam as Council President said, "The church must be the voice of judgment. It must teach the principles of conduct. It is neither reaction nor revolution that the present world situation calls for, but regeneration, the spiritual renewal of mankind. Let the church be the church. Let it be the voice of Christ. Let its dynamic teachings so transform men and their social order that justice reigns and brotherhood becomes alive. Then will the Kingdom of God be established on earth."

NOTE—Reports adopted at Columbus have been printed as separate pamphlets. Write to Secretary Roswell P. Barnes, Federal Council of Churches, 297 Fourth Ave., New York, 10, N. Y., mention this magazine and specify whether you want all or only those in which you may be particularly interested. The charge will range from 5 cents to 15 cents per copy.

## FACTS AND FOLKS

► THE MINISTERS COUNCIL of the Northern Baptist Convention has planned an exceptionally strong program for its second annual Pastors Conference at Green Lake during the coming summer. Dates are July 9-17. Speakers already secured include Dr. Andrew Blackwood of Princeton Theological Seminary, Dr. Harold E. Fey of *The Christian Century*, Dr. Paul Scherer and Dr. Luman J. Shafer of New York City, Dr. J. W. Bailey of Berkeley Baptist Divinity School, Dr. Oren H. Baker of Colgate-Rochester Divinity School, Dr. A. B. Martin of Ottawa University, and Dr. S. W. Powell of St. Paul, Minn. A special program will be arranged for ministers' wives. Make reservations immediately with your state convention office. For further information write to President Vernon L. Shontz, Central Baptist Church, Springfield, Ill.



► PRESIDENT E. C. HERRICK, the faculty, and the class of 1912 of Andover Newton Theological School from which the late Dr. Francis H.

#### *News brevities reported from all over the world*

Rose was graduated in 1912, have placed a memorial tablet on which appears the following inscription:

#### *In Memoriam*

**FRANCIS HOWARD ROSE, D.D.**

1884-1943

ARTIST	•	MUSICIAN
TEACHER	•	MISSIONARY

*Central Philippine College*

OF THE GLORIOUS COMPANY OF THE MARTYRED BAPTIST MISSIONARIES WHO GAVE THEIR LIVES ON THE ISLAND OF PANAY IN A PLACE HE CALLED

**HOPEVALE**

December 1943

•  
Classis anni MDCCCCXII Sodales  
Posverunt

► REV. ORLANDO L. TIBBETTS, Jr., pastor of the Trenton Street

Church, East Boston, Mass., from 1940 to 1946 has been appointed by the Home Mission Society as missionary to Mexico. He is a native of Portland, Maine. He was graduated from Gordon College, Boston, Mass., in 1940 and from Andover Newton Theological School in 1943. Mr. Tibbets has been a student of Spanish. He and Mrs. Tibbets will make their home in Mexico City.



► ACCORDING TO A REPORT recently received by Moisa Bulboaca of Rumania, now a student in Union Theological Seminary, there is now complete freedom of religion in Rumania. Under the Rumanian fascist regime there had been severe persecution of the Baptists, all of whose churches were closed. No Baptist meeting of any kind was permitted. When the country was occupied by the Russians, the decree known as Law No. 553 was promptly invoked, and all religious minorities, Baptists, Seventh Day Adventists, and others were granted full freedom.

# MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

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*Field Correspondents in Four Continents*

Vol. 37

MAY, 1946

No. 5

## The Atomic Bomb And the Christian Faith

AT ITS Columbus meeting (see pages 283-287) the Federal Council of Churches received and discussed briefly a report, prepared at its request, on "Atomic Warfare and the Christian Faith," signed by 22 distinguished American theologians, professors of philosophy, and preachers. Instead of courageously adopting this report, the Council retreated behind its timid explanation that "*it was not presented for adoption*" and referred it to the Executive Committee which voted merely to publish the report as the expression of its 22 signers.

Every Baptist preacher ought to read this remarkable 5,000-word document. MISSIONS reprints a few of its many significant sentences as indicative of its scope and point of view.

As American citizens we are deeply penitent for the irresponsible use made of the atomic bomb. Whatever be one's judgment of the ethics of war in principle, the surprise bombings of Hiroshima and Nagasaki are morally indefensible. They repeated in ghastly form the indiscriminate slaughter of non-combatants that had become familiar during World War II. They were loosed without specific warning under conditions that virtually assured the deaths of

100,000 civilians. A prior demonstration on enemy soil in vacant territory or on a fortification would have been possible and was actually suggested by a group of scientists concerned. The proposed use of the bomb was sure to affect gravely the future of mankind. Yet the peoples whose governments controlled the bomb were given no chance to weigh beforehand the moral and political consequences. Both bombings must be judged to have been unnecessary for winning the war. Japan's strategic position was already hopeless. As the power that first used the atomic bomb under these circumstances, we have sinned grievously against the laws of God and against the people of Japan. Without seeking to apportion blame among individuals, *we are compelled to judge our chosen course inexcusable. Even though the use of the atomic bomb may well have shortened the war, the moral cost was too high.* (Italics by MISSIONS)

It is gratifying to have such support of the editorial position of MISSIONS last September and October, for which MISSIONS at the time was severely criticized; yet it is distressing that the Federal Council of Churches and likewise its Executive Committee displayed a deplorable timidity in declining to adopt this report. This timidity is comparable to that manifested at Cleveland in January, 1945, (See MISSIONS, October, 1945, page 424) when out of fear of alienating Russia, unqualified approval was first given to the Dumbarton Oaks Conference, facetiously called "Dumbarton Hoax," by a newspaper columnist. Fortunately, at the insistent demand of a few courageous members, the Dumbarton Oaks proposals were later reconsidered, re-examined, and re-endorsed *but with nine qualifying amendments*.

The Federal Council should have followed a similar procedure at Columbus, and should have adopted the report on "Atomic Warfare and the Christian Faith." Some 25 years later, *perhaps much sooner*, American Christian leaders will sadly wish that it had.

## He Gave to Others All He Had And to the Nation He Gave His Life

HE WAS graduated *summa cum laude* from Yale University. As a U. S. Marine he soon found himself on Iwo Jima. Just before landing on this slaughter island he had written his will which, as reported in TIME, was read in Congress during a stormy debate on America's

industrial strife. To his church he gave 5% and likewise 5% to the Christmas Fund of a leading newspaper, thus making a full tithe. In the interests of peace between capital and labor he gave 10% to the C.I.O., 10% to the A.F.L., and 20% to the N.A.M. Toward research in building a better and wiser American foreign policy and better government for all the people instead of government by pressure groups, he gave 20%. To his preparatory school that had fitted him for Yale went 20% and the final 10% went to Yale. Thus he disposed of 100% of his estate. To his family he wrote a farewell letter, "Safeguard and nurture what we are fighting for." After reading this remarkable document before a hushed Congress that must have sensed the significance of such a message from the dead, his Congressman added that the young man, Ben Toland by name, after having written his will had then given the nation his life. He is buried with 4,629 other young Americans on Iwo Jima.

Here is a priceless example of the immeasurable costliness of war. Who can appraise the loss to the nation of such a life? Vision, youth, enthusiasm, courage, idealism, concern for others—priceless values so sorely needed in a world that is floundering in a morass of economic selfishness, industrial strife, international rivalries, power politics—all died with him and are buried in a cemetery on Iwo Jima. Here also is a challenge to Baptists, for we also seem to be floundering in a morass of theological controversy, denominational power politics, bolshevik name calling, and rivalries between state convention rights and denominational national interests. And while the Easter faith of the Christian gives eternal meaning to such a life, it is nevertheless true that the values which he personified die and vanish from the earth unless they are reincarnated in those who survive. "We here highly resolve that these dead shall not have died in vain," said Abraham Lincoln in his immortal Gettysburg address. "It is for us the living to be dedicated to the unfinished work." In that spirit, as Americans and as Northern Baptists we must become reincarnations of the values which this young man so nobly set forth in his final message. "He gave everything," said TIME in a three-word epitaph.

How much are we willing to give who survive?

## How Long Will the American People Tolerate this Strange Relationship?

ACCORDING to data compiled and published by Dr. Louie D. Newton of Atlanta, Ga., based on correspondence with the Department of State and with U. S. Senator Walter F. George of Georgia, it is acknowledged that it has already cost the American taxpayers more than \$100,000 to maintain the late President Roosevelt's personal ambassadorship of Mr. Myron C. Taylor to the Pope. Obligations for the latest year (April 1, 1945 to March 31, 1946) alone totalled \$40,000, as reported by the Director of the Office of Budget and Finance. It is explained that while Mr. Taylor receives no salary, the expenditures cited cover travel expenses and the salaries and expenses of his staff members who consist of two foreign service officers, a secretary, a code clerk and two stenographers, quite a sizable embassy staff! In releasing this information on the continuation of this strange U. S. Government-Papal relationship, Dr. Newton quotes an Act of Congress which provides that, "No money shall be paid for the support of an American Legation at the Vatican from and after June 30, 1877." Presumably that is the date when American diplomatic relations with the Pope were discontinued. The U. S. Senate has never given formal approval to the action of the late President Roosevelt when in December, 1939, he first sent Mr. Taylor as his personal ambassador to the Vatican. Moreover, it is now divulged that nearly a year ago (June 2, 1945) Mr. Taylor was appointed a papal nobleman by the Pope. The news was apparently not released to the American press until March 11, 1946. How much longer do the American people intend to tolerate and financially support a relationship repugnant to their traditions and spirit as a free people and in violation of the historic principle of the separation of church and state?

This continued relationship has serious implications for Baptists when they meet in Grand Rapids this month. Instead of wasting precious time in divisive argument and controversy, it would behoove them unitedly to face this church and state connection and determine what ought to be done about it.

## An Army General Ought to Know What He Is Talking About

THE War Department was doubtless greatly surprised that opposition to its proposal for permanent peacetime military conscription in the United States should have been voiced by one of its own high ranking Army officers. Before the Military Affairs Committee of Congress, this officer is reported to have said,

The Army is trying to railroad peacetime conscription legislation through on a wave of postwar hysteria. The Army's medieval caste system sets up insurmountable barriers between the officer aristocracy and the enlisted man. It promotes class consciousness and class cleavages. It offers an excellent breeding ground for totalitarianism. Its judicial system is not a system of justice at all but a system of military discipline and punishment carried over from the days of Gustavus Adolphus by way of the British Army. *I insist that we dare not turn our youth over to such Army leadership without grave danger to our American democracy.* (Italics by MISSIONS.) A reorganization of the Army, elimination of the caste system, and pay schedules attractive enough to offer a career to volunteer recruits would eliminate the need for compulsory military training.

Had a preacher said this in his pulpit, vigorous would have been the denunciation of him by some of his parishioners. Had a church editor written this in the church press, vehement would have been the condemnation of him by some of his readers. But here it is, reported in *The New York Times* as having been said by Brigadier General H. C. Holdridge, a graduate of West Point Military Academy and a veteran of the First World War who rose from the rank of Second Lieutenant to Brigadier General. His son is likewise a West Point graduate.

A man with such a background and vast military experience is presumed to know what he is talking about. When he tells Congress that peacetime military conscription is a "grave danger to our democracy," it behooves the American people to listen before it is too late.

## Editorial ◆ Comment

◆ THE LATE REV. CHARLES M. SHELDON who died recently at the age of 89, was for five years Editor of *The Christian Herald*, and for 31 years pastor of Central Congregational Church in Topeka, Kansas,

after a previous pastorate in Vermont. He was known best to an older generation of American Christians as the author of *In His Steps*. First published more than 50 years ago, it was translated into 16 languages. Because of a fault in the copyright the phenomenal sale of more than 23,000,000 copies produced for Dr. Sheldon not one cent of royalty. Even a modest fee of 10 cents per copy would have netted him a fortune of \$2,300,000. Although thus deprived of financial reward, no one could take away from him the satisfaction that his book ranks second only to the Bible in the number of copies distributed and that, as he himself expressed it, its great circulation

## THE GREAT DELUSION

Number 131

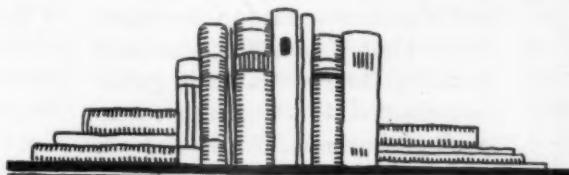
### SALOONS ON WHEELS

ON A recent journey the Editor had to travel for two hours in one of America's high speed, streamlined, reserved seat day coach trains. Since all seats are reserved in advance and were already sold, the conductor had to assign the Editor to a seat in the observation club car. Behind the unobtrusive protection of a newspaper he quietly made a study of his fellow travelers. In the crowded car were 50 passengers, 11 women, 32 men of whom 1 was a Negro, 3 U. S. Army officers, 1 U. S. Navy officer, 2 sailors and 1 soldier. Of the 50 passengers, by actual count, 48 were drinking alcoholic liquor, or 96%! Some were imbibing quietly, others with loud conversation, silly chatter, raucous laughter, the usual accompaniments of alcoholic indulgence. The bar in the center of the car was doing a thriving business. One of the sailors, apparently with one too many cocktails in his system, was entertaining his companions with lurid tales of war adventures in the South Pacific. His conversation was not marked by excessive modesty or restraint. Multiply that scene by the number of railroad trains, from Maine to California, from Washington to Florida, from Minnesota to Louisiana, that carry lounge buffet cars and the result is an endless daily phenomenon of alcoholic transportation. Once the saloon was a corner store of ill repute into which men who valued their respectability did not venture. Today alcohol has acquired mobility and it travels far and wide across the United States. Never did the American people imagine that 13 years after they voted to repeal the 18th amendment, they would be living in a land of saloons on wheels.

influenced millions of people the world around in "applying the teachings of the Sermon on the Mount to everyday life."

◆ **THE BAPTISTS OF THE THREE SCANDINAVIAN COUNTRIES**, Sweden, Norway, and Denmark have formed a permanent "Scandinavian Baptist Committee of Cooperation," to consider common action in regard to literary work, theological education, foreign missions, evangelistic effort, missions among seamen, and other activities that are common to all three countries by reason of their geographical location and linguistic similarities. It is proposed also to accept collective responsibility for helping distressed Baptists in one of the war ravaged countries of Europe, such as Poland. The Baptist Union of each of the three countries will be represented by three members. Now that currency transfers are again permitted, the three Unions agreed to pay as promptly as possible their arrears to the budget of the Baptist World Alliance which could not be paid during the years of the war. At a time when Northern Baptists in the United States are threatened with disunity it is enheartening to find the Baptists of the three Scandinavian countries, one of them perilously neutral during the war and the other two occupied by the forces of nazism, moving into a new era of unity of purpose and service.

◆ **THE WORLD EMERGENCY COMMITTEE** of the Baptist World Alliance in a special message appeals to Baptists all over the world to "give earnest thought to the plight of their fellow believers in the areas ravaged by hunger" and to contribute generously "through the mission boards or Baptist relief committees in their own countries." The Baptist World Alliance is prepared to receive contributions only from countries or areas in which there is no committee or mission board collecting relief gifts. Its message explains that its function is "to supplement relief and reconstruction enterprises to its constituent bodies and mission boards, to coordinate the work of the various Baptist bodies, and to gather facts and thus keep all Baptist bodies informed as to what others are doing." The simple plea with which President J. H. Rushbrooke closes this message should find abundant response in the heart of every Baptist. "In the name of the Alliance and with the full support of the entire ecumenical brotherhood of Baptists I plead that every member of our communion everywhere shall do what he can to help our brothers and sisters in Christ. Their need speak for itself. The way of help is open. Their fellow Baptists will be eager to respond." For Northern Baptists the collecting agency is The Baptist World Relief Committee, Rev. Stanley I. Stuber, Executive Secretary, 152 Madison Ave., New York 16, N. Y.



'Books are keys to Wisdom's treasure,  
Books are gates to lands of pleasure:  
Books are paths that upward lead,  
Books are friends. Come let us read."



► **GOD IS NOT DEAD**, by *Bernard Iddings Bell* is a collection of 22 sermons on "the real spiritual problems of the average man," preached in Trinity Church in New York during a summer's supply season. The sermons were

based on a letter sent by the author to 50 representative people, statesmen, journalists, businessmen, poets, professors, labor leaders, of whom 41 replied to the question, "What is your chief spiritual problem?" Their replies have

thus produced daringly original, realistic, stimulating sermons, in which the preacher brought his faith in God and in Christ to bear on three categories into which the 41 problems confessed by his correspondents could be resolved (1)

skepticism about the worth of man, (2) the apostasy of the church and its timidity in facing the social and political revolution tearing our world to pieces, and (3) the difficulty for human beings to lay hold on the meaning of life and of finding inner peace. Dr. Bell frankly admits his own skepticism about "the worth or permanence of modern civilization" and on the utter futility of the peace now being established. "We fought the first World War to make the world safe for democracy *without God* and we fought the Second World War to make the world safe for imperialism *without God*. After all the bloodshed and destruction we make a peace which is no peace." His remedy is likewise frankly stated. "Man must be redeemed by a power outside himself. Those who deny this necessity will find these sermons silly and all the great religions silly." The layman will find this a deeply disturbing and paradoxically a profoundly helpful book. The preacher will find it a most stimulating addition to his homiletical library. (Harper and Brothers, 185 pages, \$1.50.)

► **AMERICA: PARTNER IN WORLD RULE**, by *William Henry Chamberlin*, author, world traveler, brilliant newspaper correspondent, is a challenging yet disturbing analysis of America's sudden emergence as a world power compelled to participate with Russia and England in ruling the world. The author starts with the premise that the war was "a gigantic duel between Hitler and Stalin for the mastery of Eurasia, which Stalin won with the all-out support of the United States and England. What use he will make of his victory in Europe and Asia is one of the largest question marks of the future." He deplores "the division of Europe into Soviet and British spheres of influence which is about as bad a for-

mula for justice and peace as could well be imagined. It has already sown much bitterness and in this bitterness are the seeds for future wars." Terrifying is his discussion of the consequences of the war. Pessimistic is his prediction of "the breakdown in Europe of the last elements of civilized life. Europe may dissolve in an agony of blood feuds, hunger, cold, and disease, or it may fall under the iron yoke of Soviet totalitarianism. In either case liberation from the Nazis would be a pretty empty affair." He has little faith in the famous Yalta Conference, the last attended by President Roosevelt only a few months before his death which in the sober judgement of history will likely be judged as another Munich conference, "another experiment in appeasing a powerful and well-armed totalitarian dictator." And he condemns President Roosevelt because, having been a junior member of President Wilson's cabinet he had seen the weaknesses and blunders that led to the failure of the First World War Peace, and yet Mr. Roosevelt's "sole public contribution to the peace settlement of the Second World War was the phrase, 'Unconditional Surrender.' Into such a world situa-

tion emerging after the second World War the United States is forced, whether Americans like it or not, into a "harsh partnership in world rule." It must quickly be transformed into an association with "a world community of nations on a basis of justice, equity, and order," if a lasting era of peace is to be achieved. This challenging book should help Americans in understanding the world into which they are rapidly moving and what should be America's responsibility. (Vanguard Press, 318 pages, \$3.00)

► **EVENT IN ETERNITY**, by *Paul Scherer*, formerly pastor of the Evangelical Church of the Holy Trinity, New York City, and now Associate Professor of Homiletics at Union Theological Seminary, is a dynamic, spiritual message based on *Isaiah 40 to 60*, pertinent to postwar world problems. It applies and interprets the message of the prophet, in the light of present perplexities and injustices. There is a stirring call to repent of individual and social sins. With literary skill and evangelistic fervor the author directs the thoughts of the reader to the exalted themes of the Majesty and Glory of God, God's place in history, His eternal purpose, and His incarnation in man. Preachers and laymen will find this a stimulating book. (Harper and Brothers; 234 pages; \$2.00.)

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► **THE GOSPEL ACCORDING TO GAMALIEL**, by *Gerald Heard*, is a narrative about the little known character, Gamaliel, the grandson of Hillel, and the teacher of Saul of Tarsus. The story centers around an imaginary journal in which Gamaliel recorded his impressions of Jesus and His work. (Harper and Brothers; 154 pages; \$2.00.)

► **THE TRINITY AND CHRISTIAN DEVOTION**, by *Charles W. Lowry*. Annually the Presiding Bishop of the Protestant Episcopal Church

selects a devotional Lenten book. This year, for the first time, the Archbishop of Canterbury joined the Bishop in the choice of this volume, in which the trinity is revealed as a mark of worship and religious experience. (Harper and Brothers; 162 pages; \$1.50.)

► **THE FAITH OF A PROTESTANT**, by *W. Burnet Easton, Jr.*, presents in nine condensed but pungent chapters some of the major affirmations of the Protestant faith. The book is timely, terse, and readable. (Macmillan; 76 pages; \$1.50.)

► **THE LIFE WORK OF GEORGE IRVING**, edited by *David R. Porter*, is a testimony by a number of prominent religious thinkers to the memory of a Christian layman who spent his life witnessing for

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MISSIONS

Christ. He was closely identified with the Student Volunteer Movement of Foreign Missions, and with the Northfield Conferences. The story of the life of this country boy who arose against adversity to a high place in the religious life of America should be widely read. (Association Press; 146 pages; \$1.50.)

► **THE COMING GREAT CHURCH**, by *Theodore O. Wedel*, presents a plea and offers assurance for the

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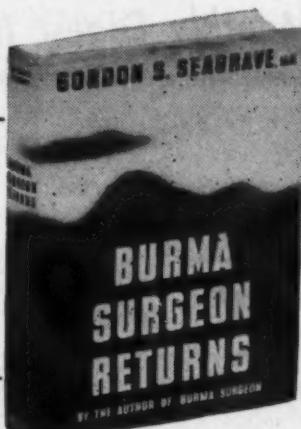
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future of the ecumenical movement. In four provocative chapters the coming great church, the church of Christian faith, the Catholic-Protestant chasm, and the problem of church order are intelligently discussed, offering practical and sane suggestions for uniting our unhappily divided and therefore relatively impotent Christendom. (Macmillan; 160 pages; \$2.00.)

► **FLASHES ALONG THE BURMA ROAD**, by *Harry I. Marshall*, who for nearly 40 years served the American Baptist Foreign Mission Society in Burma, contains thrilling and challenging stories of missionary activities in Burma up to the early part of the war. Burma is a land of many tribes, and intimate glimpses are given into the lives of various tribes, paying especial attention to the Karen in their loyalty and devotion to Christ,—a people who a century and a quarter ago were called "wild cattle of the hills" but who "of all the tribes in Burma were the most progressive up to the time of the Japanese invasion." (Island Press; 123 pages; \$2.50.)

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► **AN OUTLINE OF MISSIONS**, by *John Aberly*, is a condensed, and at times sketchy, summary of Christian missions from post-apostolic times to the year 1938. The larger portion of the treatise is dedicated to a presentation of the various mission fields throughout the world. The book is informing, readable, reliable. (Muhlenberg; 306 pages; \$3.50.)

# N FROM THE E WORLD OF W MISSIONS S

*A Monthly Digest from Letters and Reports of Field Correspondents*



*President Harry S. Truman (Center) chatting with Dr. Luther J. Holcomb of Washington, D. C. (Southern Baptist), flanked by Northern and Southern Baptist missionaries during World Mission Week in Washington*

## World Mission Week In Washington

*By R. DEAN GOODWIN*

A team of 45 missionaries from five continents, representing all of the work in which Southern and Northern Baptists have an interest, participated in World Mission Week in Washington, D. C., February 24-March 1, 1946. One of its highlights was a call at the White House where the group was received by President Harry S. Truman, a fellow Baptist. After greeting each missionary personally, the President talked with the group informally while photographs were being taken. He indicated a deep interest in missions and voiced his appreciation of the place that they must play in building a world of peace and brotherhood.

The Washington World Mission Week is reported to be the largest School of Missions ever under-

taken by Baptists. More than 20,000 people heard the missionaries who spoke more than 300 times from Sunday through Friday. This does not include the radio audience for the five broadcasts in which missionaries were featured. Those who represented Northern Baptists during the week included Miss Alice W. S. Brimson, of the Woman's Home Mission

Society; Dr. E. H. Clayton, author of *Heaven Below*, from China; Miss Louise M. Griffin, from South China; Rev. R. Dean Goodwin, of the Home Mission Society; Rev. A. F. Merrill, from Assam; Pres. Earl L. Riley of Bacone College for Indians in Oklahoma; Dr. A. F. Ufford, from China, and Dr. Jesse R. Wilson, Home Secretary of the Foreign Mission Society.

## They Saw the War In India and Burma

*The return of seven women missionaries who served in India and Burma during the thrilling and dangerous years of the war*

WHEN the SS *Magdapur* arrived recently in New York it brought back seven women adventurers from the Orient. These missionaries of the Woman's Foreign Mission Society spent from 8 to 26 years in Burma and India.

Miss Mary I. Laughlin, of Huron, S. D., Principal of Kemmendine

*By O. A. PENDLETON*

High School in Rangoon, entered civil evacuation work when the war broke out. During the Christmas, 1941, bombing of Rangoon she nursed the wounded and fought fires. At Pyinminna the train on which she was riding was bombed

and 150 persons were killed in the town. She cared for 69 school children whose principal was killed alongside the train and then worked all night bringing wounded into the Baptist school and holding flashlights for amputations. At Mandalay she again nursed the wounded from the Good Friday bombing.

At Myitkyina, she joined with Lucy Bonney, of Wakefield, Massachusetts, in getting off the biggest air evacuation of refugees to India. Again pressed on by the Japanese, the two lone women drove 130 miles at night up to Sumprabum in the northwest corner of Burma. For some time prior to the war Miss Bonney had been the only white woman living in Sumprabum. Across the river lay the Triangle, a section so wild that the British Government had refused until the fall of 1941 to allow any missionaries to penetrate there. Yet shortly after its opening Miss Bonney had gone in and established the first church in this area. From Sumprabum the two missionaries were again driven out by the Japanese, moving now to a Christian village in the Triangle, where they stayed seven weeks. Fearful that they were causing anxiety to the natives, since the Japanese knew of their presence, the missionaries began walking across the mountains to India. On the day that they ran out of food, an Allied plane dropped supplies to them. After 20 days of walking during the rainy season, they were picked up by a plane. They were the last white persons to leave Burma. In Assam they engaged in relief work at the refugee camps, first at Gauhati and then at Sadiya. Later the two went down to Calcutta where they read proofs for a translation of the Kachin New Testament. This past summer Miss Bonney and Miss Laughlin returned to Rangoon in the welfare service of the YWCA, becoming the first women mission-

**SPECIAL NOTICE:** In order to include the story of the Northern Baptist Convention at Grand Rapids, the June issue will reach you two weeks late.

aries to return to Burma. "I have done only what I am sure God wanted me to do," declared Miss Laughlin.

Another of these newly arrived missionaries to trek across the mountains to India is Miss Helen Tufts, of Vernon, N. Y. Superintendent of the Baptist Girls' High School in Moulmein in December, 1941, she first moved her students to greater safety and then sent them home. Too late to evacuate by boat, she crossed the mountains by train, boat, pony, and foot, ascending 8,800 feet. Twice her party was almost encircled by forest fires, but, she declared, "It was all adventure and great fun, except for very heavy hearts." Safe in Assam she supervised an orphanage for war victims at Gauhati, at one time nursing 120 orphans back to physical and mental health. Shortly before this work closed she, with the assistance of another woman, escorted 54 children down to Calcutta, a distance of 600 miles. Miss

Tufts then returned to Assam to help in canteen work for soldiers. "I have poured," she says, "gallons of tea and I have cut mountains of bread."

Dr. Anna B. Grey of Evanston, Ill., and Miss Dorothy E. Wiley of Milwaukee, Wis., were also driven out of Burma by the Japanese. Dr. Grey was superintendent of the Baptist Ellen Mitchell Memorial Hospital at Moulmein until the war. She then sailed to India where she became interim superintendent of the Victoria Hospital at Hanumakonda, South India, and later an instructor in the Burma Red Cross. Miss Wiley took up duties at Nellore, South India, becoming bursar and manager of the Baptist Girls' High School and later secretary of the YWCA in the city.

Dr. Elsie M. Morris, of Collingswood, N. J., has been for 16 years superintendent of the Women's and Children's Hospital at Nellore, and for long the only American doctor in this city. She rendered war service by setting up in her hospital a ward for RAF men and American aviators. Ruth Thurmond, of Alderson, W. Va., taught at the Nellore Girls' High for eight years.



Acme Photo

REAR: Helen Tufts, Anna B. Grey, M.D., Mary I. Laughlin, Lucy Bonney.  
SEATED: Ruth Thurmond, Elsie M. Morris, M.D., Dorothy E. Wiley

# The Northern Baptist Convention at Grand Rapids

## TENTATIVE PROGRAM

May 21-26, 1946

**Theme:** The Whole Gospel for the Whole World.

**Text:** "Let us run with patience . . . looking unto Jesus the author and perfecter of our faith." *Hebrews 12: 1-2.*

**Hymn:** "Lead On, O King Eternal."

**Song Leader:** Rev. Elbert E. Gates, Jr.

### Monday, May 20th

#### Evening Session

8:30. The Convention at Prayer. Service in charge of Rev. John Bunyan Smith, First Vice-President.

### Tuesday, May 21st

#### Mornoon Session

9:30. Opening Service.

9:40. Welcome, Rev. O. V. Robinson.

9:45. Reports: General Council; Council on Finance and Promotion; Finance Committee; Budget.

10:25. President's Keynote Address—"The State of the Family," Mrs. Leslie E. Swain.

11:00. Prayer, Rev. Herbert C. Carnell.

11:05. Meetings of State Delegations.

#### Afternoon Session

1:30. State Delegations Report.

2:00. Scripture and Prayer, Rev. John W. Harbough.

2:20. "Visualizing Our Work"—National Committee on Woman's Work, National Council of Northern Baptist Men.

2:35. Report on Northern Baptist Assembly, Green Lake, John A. Dawson, J. L. Kraft.

2:55. The Christian Life Crusade—A Presentation by Rev. Gordon M. Torgersen.

3:15. I. "Witnessing for Christ Through Stewardship"—An Interpretation: Rev. Shields T. Hardin; An Interview: Rev. Carl S. Winters and witnesses.

4:15. Convention Business.

5:00. Adjournment.

#### Evening Session

**Theme:** "The Whole Gospel for the Whole World"

7:20. Convention in Song.

7:30. Scripture and Prayer, Rev. H. Victor Kane.

7:40. "Northern Baptist Crusade for Christ"—"Northern Baptists Launch a Crusade," The President of the Convention; "The Christian Life Crusade," Rev. Reuben Nelson; "The World Mission Crusade," Rev. Ralph Andem.

8:05. "The Whole Gospel for the Whole World."

Speakers: Rev. C. Oscar Johnson, Chairman, The World Mission Crusade; National Co-Chairmen: William C. Coleman, J. Herbert Case, Harold E. Stassen, James L. Kraft, Ransom E. Olds, Mrs. Harrie R. Chamberlin, Mrs. Eugene Ross McCarthy, Mrs. Howard G. Colwell, Rev. Luther Wesley Smith.

9:05. Service of Consecration, Rev. C. O. Johnson.

9:30. Adjournment.

### Wednesday, May 22nd

#### Morning Session

8:00. Mission Study Class.

9:00. Scripture and Prayer, Rev. H. Gordon Hyde.

9:10. "Visualizing Our Work"—The General Council.

10:00. "Visualizing Our Work"—Missions.

10:45. "Visualizing Our Work"—Education.

11:30. Worship, Prof. Herbert Gezork.

12:00. Adjournment.

#### Afternoon Session

2:00. Scripture and Prayer, Mrs. Roy D. Wood.

2:10. Fraternal Delegates.

2:20. Pageant: "I Saw the Morning Break"—Committee on Juvenile Protection.

3:15. II. "Witnessing for Christ Through Evangelism"—An Interpretation: Rev. Henry G. Smith; An Interview: Rev. Carl S. Winters and witnesses.

4:15. Convention Business.

5:00. Adjournment.

#### Evening Session

**Theme:** "The Whole Gospel"

7:20. Convention in Song.

7:30. Scripture and Prayer, Rev. Willis C. Jolly.

7:50. "The Whole Gospel for America," Rev. Jitsuo Morikawa.

8:20. "The Whole Gospel for Other Lands," Rev. Gustaf A. Sword.

8:45. "The Whole Gospel—Our Christian Responsibility," Rev. Theodore F. Adams.

9:15. Adjournment.

### Thursday, May 23rd

#### Morning Session

8:00. Mission Study Class.

9:00. Scripture and Prayer, Miss Ruby Sills.

9:10. Convention Business.  
9:25. "A Family Budget for a World Task," Rev. Reuben E. Nelson.  
9:55. Consideration and Adoption of Budget.  
10:15. Prayer and Hymn of Consecration.  
10:20. Convention Business.  
11:30. Worship, Prof. Herbert Gezork.  
12:00. Adjournment.

#### AFTERNOON SESSION

2:00. Scripture and Prayer, Rev. Frank J. Cole-  
man.  
2:10. Report of Committee on Nominations.  
2:40. Convention Business.  
3:15. III. "Witnessing for Christ Through Chris-  
tian Education"—An Interpretation: Mrs. Victor O.  
Wik; An Interview: Rev. Carl S. Winters and wit-  
nesses.  
4:15. Convention Business.  
5:00. Adjournment.

#### EVENING SESSION

##### *Theme: "The Whole World"*

7:20. Convention in Song.  
7:30. Scripture and Prayer, Rev. A. R. Bibel-  
heimer.  
7:40. "We Put the Church There," Rev. J. W.  
Decker.  
8:05. "The National Singing Pastors."  
8:20. "We Found the Church There," Chaplain  
Paul K. Shelford.  
8:50. "We'll Keep the Church There," Rev. F. B.  
Thorne.  
9:15. Adjournment.

#### Friday, May 24th

##### MORNING SESSION

8:00. Mission Study Class.  
9:00. Scripture and Prayer, Rev. M. R. Siemens.  
9:10. Report of Committee on Resolutions.  
9:40. Elections and Annual Meetings of Societies.  
10:30. Convention in Song.  
10:35. "Visualizing Our Work"—Ministers and  
Missionaries Benefit Board.  
10:55. Convention Business.  
11:30. Worship, Prof. Herbert Gezork.  
12:00. Adjournment.

#### AFTERNOON SESSION

2:00. Scripture and Prayer, Rev. Thomas B.  
Marsh.  
2:10. "The National Singing Pastors."  
2:20. Rosa O. Hall Award.  
2:30. Addresses by Missionaries.

#### MISSIONS

3:00. Convention in Song.  
3:15. IV. "Witnessing for Christ Through Chris-  
tian Social Righteousness"—An Interpretation: Prof.  
W. A. Mueller; An Interview: Rev. Carl S. Winters  
and witnesses.  
4:15. "Visualizing Our Work"—Our Ministry  
Through Our Chaplains.  
4:45. Adjournment.  
5:30. Fellowship banquets: Baptist Youth Fellow-  
ship Dinner, Women's Dinner, Men's Dinner.

#### EVENING SESSION

8:00. Scripture and Prayer, Amasa D. Pierce.  
8:30. Address by The Hon. Harold E. Stassen.  
9:00. Convention Fellowship Hour.

#### Saturday, May 25th

##### MORNING SESSION

8:00. Mission Study Class.  
9:00. Scripture and Prayer, Howard L. Roach.  
9:10. Discussion and Adoption of Resolutions.  
10:40. "Visualizing Our Work"—Our Relation-  
ships with Other Religious Groups.  
11:10. Convention in Song.  
11:15. "Visualizing Our Work"—Baptist Histori-  
cal Libraries and Societies.  
11:25. Convention Announcements.  
11:30. Worship, Prof. Herbert Gezork.  
12:00. Adjournment.  
3:00. Women's Rally.

#### NO AFTERNOON CONVENTION SESSION

##### EVENING SESSION

7:20. Convention in Song.  
7:30. Scripture and Prayer, Mrs. William Mc-  
Murry.  
7:40. Recognition of Local Committees.  
7:50. Baptist Youth Fellowship.  
8:20. Youth Drama.  
9:20. Adjournment.

#### Sunday, May 26th

##### MORNING SESSION

9:45. Bible Classes.  
11:00. Convention Worship—Rev. J. B. Smith,  
presiding. Convention Sermon—"The Unfailing  
Lamp of God," Rev. Edwin T. Dahlberg.

#### AFTERNOON SESSION

2:30. Convention in Song and Prayer.  
2:40. Messages from Missionaries: Rev. Thomas  
Dixon, El Salvador; W. E. Braisted, M.D., South  
China.  
3:40. "Building Together"—Diamond Anniver-

sary Celebration, "75 Years of Aspiration, Achievement, and Advance," Woman's American Baptist Foreign Mission Society.

4:30. Adjournment.

EVENING SESSION

7:20. Convention in Song.  
7:30. Scripture and Prayer, Rev. J. Stanley Matthews.

7:45. Final Business. Presentation of Incoming President.

8:00. Commissioning of Missionaries.

9:30. Adjournment.

COMMITTEE ON PROGRAM: E. B. Willingham: Chairman, E. L. Ackley, I. A. Fox, J. C. Hazen, R. C. Johnson, J. G. Koehler, S. W. Powell, E. J. Shearman, Mrs. L. E. Swain, Mrs. E. A. Williford.

## They Sprang From Sturdy New Hampshire Stock

By J. DUANE SQUIRES

**A**RECENT mail brought to my desk a large map of Thailand and Burma, furnished to teachers throughout America by the courtesy of TIME and LIFE magazines. Scanning this map, one thinks of names made familiar to American Baptists from missionary chronicles,—Rangoon, Tavoy, Tagoo, Moulmein, and Bangkok. How strange it seems that these places once chiefly thought of as remote mission stations during the war became the regular targets of B-29 air raids from India. Although the strategy and tactics of 20th century warfare submerged these ancient landmarks in a hurricane of fire and destruction, it is proper to think back 100 years to a time when Burma and Siam were on the outermost perimeter of missionary endeavor. In the story of that endeavor New Hampshire Baptists are humbly proud of their state's contribution to missions in that area a century ago. This article will summarize Sarah Hall Boardman Judson's work in Burma and John Taylor Jones' service in Siam.

The story of Adoniram Judson has long been a classic among American Baptists. We are familiar with the broad outlines of his remarkable career: his marriage to Ann Hasseltine and their departure for India in February, 1812; their baptism at Serampore by William Carey the following September; their landing in Rangoon in July, 1813; their heroic labors as linguists and teachers; their sufferings during the First Anglo-Burmese war between 1824-26; Mrs. Judson's death in 1826; Judson's remarriage in 1834 to the widow of his beloved colleague, George Boardman, who had passed away in

*New Hampshire Baptists look back 100 years to the heroic pioneer service of two distinguished Baptist missionaries who came from New Hampshire and who served in Burma and Siam.*

1831; this wife's death in 1845; Judson's third marriage in 1846, and his death four years later. We know the work he did in Burma, and we are familiar with the accomplishments of his two distinguished sons, Adoniram Brown Judson, M.D., the surgeon, (1837-1916) and Edward Judson, D.D. the clergyman (1844-1914).

Sometimes we forget, however, the life and work of the second Mrs. Judson. Born in Alstead, New Hampshire, on November 4, 1803, Sarah Hall was married to George Dana Boardman shortly before her 22nd birthday. Boardman was graduated in 1822 from Colby College, and his name still heads the list of that institution's alumni who have gone into the missionary enterprise. Leaving for India a fortnight after their wedding, the Boardmans reached Calcutta in December, 1825. Because of the war, they could not get to Burma until 1827, when they began their work among the Karens. Here Boardman died in February, 1831. Three years later Mrs. Boardman married Adoniram Judson. For each this marriage proved to be intellectually and spiritually happy. Among the children born to this marriage were Adoniram Brown and Edward, as already mentioned.

Because of her thorough knowledge of the Burmese tongue, Sarah Hall Boardman Judson

was of the greatest help to her husband. His translation of the Bible into Burmese was finished in the year of his second marriage. He began his extensive Burmese-English dictionary under her stimulus. She herself translated *Pilgrim's Progress* into Burmese. Yet her health was frail, and in May, 1845—just 101 years ago—she sailed with her husband for America. En route, while the ship was anchored in St. Helena, on September 1, 1845, she died. On that remote islet her body was buried. It was a spot then better known than today. The post-war generation after 1815 had seen Napoleon I exiled there, and it was from St. Helena in 1840 that his remains had been moved to Paris. St. Helena is a long way from Alstead, New Hampshire. But the Baptists of this state in convention assembled resolved last year to think back a century and be grateful for the spirit and work of Sarah Hall Boardman Judson, who packed so much into not quite 42 years of life.

The other missionary whom New Hampshire Baptists honored last year was John Taylor Jones. A native of New Ipswich in the Granite State, Jones graduated from Amherst College in 1825 at the age of 23. Five years later, in the summer of 1830, he was ordained as a Baptist minister and married in the same fortnight. He and his wife sailed in August for Burma, arriving at Moulmein the same week as George Boardman died. After a year and a half in Burma it was decided by all concerned that the Jones family should go to Siam and establish a new mission there.

Protestant missions in Siam had had their inception about a decade before. Ann Hasseltine Judson had met Siamese captives in Rangoon—the Siamese and the Burmese had frequently warred—and had prepared a Siamese catechism. Dutch and British Protestant missionaries had already begun work in Siam and Carl Gutzlaff of the Netherlands mission had made a manuscript translation of the Scriptures into Siamese. Facilitating the missionary endeavor were political events. In 1826 Siam entered into treaty relations with Great Britain, and in 1833, the year of Jones' arrival, with the United States.

In 1838, five years after their arrival, Mrs. Jones died of cholera. In 1840, John Taylor Jones married another New Hampshire girl,

Judith Leavitt of Meredith, N. H. Like Judson's second wife, she died on a homeward voyage a few years later. In 1847, Jones married a third New Hampshire girl, Sarah Sleeper of New Hampton, N. H. During the 20 years from his arrival in Burma in 1831 until his death in Bangkok in 1851, Jones found time for an immense work and he completely mastered the foreign tongue to which he set his talents.

In 1842 he published an elementary Siamese grammar. Two years later, came the work for which he is chiefly remembered and honored today: *The New Testament Translated from the Greek into Siamese*. Superseding all earlier endeavors, Jones' translation permanently fixed Siamese usage of many theological terms.

Even before this literary work, Jones and his Baptist colleagues in Bangkok had organized the first Protestant church in Siam. Although American Baptists did not press their missionary work in Siam after Jones' death in 1851, yet his name ought never be forgotten. A century after his New Testament translation of 1844, that work is still the basis in 20th century Siam.

Before a distinguished audience in our national capital, the delegate in Congress from Hawaii, Joseph R. Farrington, recently paid tribute to the work of missionaries in the territory which he represents. The first missionaries reached Hawaii in 1820; translated the Bible into Hawaiian by 1839; and undertook cultural and humanitarian work of the greatest value. It is well that these pioneer missionaries to the Hawaiian Islands should have been honored in 1945. But so is it well to remember the parallel and even more difficult missionary enterprises that were simultaneously going forward in the hinterlands of Southeastern Asia. No one denomination, no one nation, and certainly no single American State, can claim any monopoly on the good work that was begun in Burma and Siam in the 1820's and 1830's. Yet as 1844-45 brought us to the centennial of John Taylor Jones' first printed translation into Siamese and to the 100th anniversary of the death of Mrs. Sarah Hall Boardman Judson, New Hampshire Baptists in their annual convention, did pause long enough to breathe a prayer of appreciation for these sturdy folk who sprang from the pioneer stock of this State.

# The Global Responsibility of American Christians

*The annual meeting of the Foreign Missions Conference of North America, at Buck Hill Falls, Pa., March 27-29, 1946*

THE THEME of the 52nd Annual Meeting of the Foreign Missions Conference of North America at Buck Hill Falls, Pa., March 27-29, 1946, was "North American Christians—Their World-Wide Responsibility." Throughout the sessions, in actions taken and through searching, challenging addresses, the 300 or more representatives of some 122 foreign mission agencies were made aware of the tremendous responsibilities thrust upon Christian churches in the post-war period. Evangelism, relief and reconstruction, reconciliation with the Christians of former enemy countries, race, the relevancy of foreign mission to the development of an enduring world order, were among the vital concerns discussed at this gathering.

Worship periods were led by Dr. Douglas Horton, Chairman of the General Council of the Congregational Christian Churches. His confident note of faith was echoed again and again in the proceedings. While the peoples of the world are struggling to achieve political world order, there is a world order—God's order ushered in by Christ and made up of members who are new creatures in Christ. It is the Beloved Community, an order of those who have already passed from death into life, who see people as luminous with possibility, and who carry on their ministry in gratitude for grace already received. The reality of the Beloved Community was made clear by the attendance and program participation of Christian leaders from abroad and by missionaries. Miss Mary Barger, Netherlands YWCA; Dr. Helen Kim, Ewha College, Seoul, Korea; Dr. Homer Loh, General Secretary, Chinese Stu-

BY MARLIN D. FARNUM

dents' Christian Association; Miss Priobala Mangat Rai, Kinnaird College for Women, Lahore, India; Rev. Toru Matsumoto, Committee on Japanese Resettlement; Miss Pavla Molnorova, Czechoslovakia YWCA; Dr. H. C. Rogers, General Secretary, Netherlands Bible Society; Dr. Hachiro Yuasa, Japan; Miss Flora Garco, Silliman Institute, Manila, P. I.; and missionaries from India, China, Japan, Kenya and the Sudan made effective testimony to the universal appeal of Jesus Christ.

In a compelling address illustrated with reports of his experiences while visiting the Philippine Islands last autumn, Dr. E. K. Higdon of the United Christian Missionary Society laid a heavy send of responsibility upon the delegates for a more energetic, consecrated prosecution of "The World Mission of the Church—Today." Part of the time he was in company with Baptist Foreign Secretary E. A. Fridell. The three major functions of the world mission, said Dr. Higdon, are: 1) the changing of individual lives by the power of the gospel; 2) the transformation of entire communities; and 3) the provision of the ethic, common culture, and proper spiritual atmosphere for a world order. "Though the Christian ethic is not universally accepted, it is increasingly acceptable," Dr. Higdon said.

Although formal resumption of relationships with the churches of Japan is still in the preliminary stage, a particularly moving sense of our oneness with Japanese Christians was felt when Secretary Fairfield read a letter from Rev. Tomita, Head of the United Church of

Christ in Japan. "We Christians all believe," wrote Mr. Tomita, "that our nation will be uplifted upon this cross of defeat."

Concrete evidence of the desire to symbolize "the abiding goodwill of the Christian people of America toward the people of Japan in spite of the devastation inflicted on that land by the military measures employed to bring the war to a speedy end," was the enthusiastic and unanimous acceptance of a proposal to join with the Federal Council of Churches in establishing a Christian university in Japan. "Such an opportunity would express our sense of Christian fellowship and our confidence in Japanese Christian scholarship to do its part in directing scientific achievement to the welfare of mankind and in laying the foundations in knowledge and character for a lasting peace." (See page 286.)

Dr. Frank Laubach, veteran missionary and pioneer in the field of literacy ("nine-tenths of the people we seek to react are illiterate"), made a statesmanlike and urgent proposal for the use of technical missionaries, such as plumbers, forest experts, etc., an area in which missions can greatly expand, for these technical skills are greatly needed by other people.

After an appeal by a Negro delegate the Conference, urged the Missionary Personnel Committee, working through the related boards, to secure the commissioning of a larger number of non-Caucasians, especially to non-African fields.

To undergird separate findings and resolutions related to church responsibility in relief and reconstruction, civilian control of atomic energy, enlisting Christian support for the effective development of

United States' policy concerning trusteeships, refugees and displaced persons, the Conference affirmed:

*The world mission of the church, undertaken in the midst of physical destruction and spiritual desolation is three-fold: to change individual life; to transform community conduct, to teach the ethic, instill the culture, and create the atmosphere essential to a new world order. These three are so interwoven that one cannot be separated from the others without destroying the whole fabric. . . . Men changed by the power of Christ, integrated into the Church for effective community service, and conscious of God's will for the world can build a new order. . . . We proclaim to a desperate and frightened world, to people who seek hope, who look for a plan, who ask for something to do, that the Church in the gospel of Christ has the fundamental and final answer to peace on earth and goodwill among men."*

#### Annual Meetings

##### FOREIGN MISSION SOCIETY

The 130th annual meeting of the American Baptist Foreign Mission Society, a corporation organized and existing under the laws of the states of Pennsylvania, Massachusetts and New York, will be held in the Civic Auditorium, Grand Rapids, Mich., May 24, 1946 at 9:40 A.M., to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting.—*Dana M. Albaugh, Recording Secretary*

##### WOMAN'S FOREIGN SOCIETY

The 75th Annual Meeting of the Woman's American Baptist Foreign Mission Society, a corporation organized and existing under the laws of the Commonwealth of Massachusetts, will be held Friday morning, May 24, 1946, in the Convention Auditorium, Grand Rapids, Mich., to act upon any report that shall then be presented, to elect officers and members of the Board of

Managers, and to transact any other business that may come before the meeting.—*Mrs. Andrew J. Mitchell, Recording Secretary*

##### HOME MISSION SOCIETY

The 112th Annual Meeting of the American Baptist Home Mission Society will be held in the Civic Auditorium in Grand Rapids, Mich., May 24, 1946, to act upon any report that shall then be presented, to elect officers and members of the Board of Managers and to transact any other business that may properly come before the meeting.—*R. Dean Goodwin, Recording Secretary*

##### WOMAN'S HOME SOCIETY

The 69th Annual Meeting of the Woman's American Baptist Home Mission Society will be held May 25, 1946, in Grand Rapids, Michigan. The Society will act upon any report that shall then be presented, will elect officers and members of the Board of Managers, and will transact any other business that may come before the meeting.—*Mrs. E. A. Harrar, Clerk*



## *The Alternative to Juvenile Delinquency!*

### Baptists Have the Alternative in Our Denomination's Timely Program of Juvenile Protection!

The Baptist Juvenile Protection program consists of a set of positive and practical projects through which all our churches can help to prevent and curb juvenile delinquency.

Concrete and up-to-date materials have been prepared to interpret the Christian purposes and describe fully the church-centered procedures on the *Six-Point Program of Juvenile Protection*.

(Complete packet of booklets and poster: fifty cents a set.)

*Every Baptist Church* should observe "Juvenile Protection Sunday"—May 5, 1946!—This date is the first Sunday of National Family Week, concluding with Mother's Day—*"The Pastor's Round Table"* for April, 1946 carries full information and program helps.

*The Baptist Juvenile Protection Program is sponsored by*

The American Baptist Home Mission Society      Baptist Youth Fellowship  
Woman's American Baptist Home Mission Society      Baptist State Conventions  
Council on Christian Social Progress      Baptist City Mission Societies

Chairman—PROFESSOR JOHN W. THOMAS

Secretary—REV. EMIL KONTZ

Field Directors—REV. GEORGE P. JEROME and MISS RUTH G. MAGUIRE

For Literature and Information Write

COMMITTEE ON JUVENILE PROTECTION of the Northern Baptist Convention  
19 South LaSalle Street, Room 1101

Chicago 3, Illinois

## The Roots in an Attic Trunk

*A Meditation on the Grand Rapids Convention*

By REUBEN E. NELSON

ONE DAY many years ago, my mother shared with me some of the keepsakes in that interesting trunk in the attic.

Included among them were some printed programs that bore the caption of "May Meetings." So I sat on the attic floor and thumbed through those pages, yellow with the years. Thus I learned one of my first lessons in Northern Baptist Convention history.

In later years when I began to attend meetings of the Northern Baptist Convention, I went back in memory to the trunk in the attic to those programs of the May meetings. I appreciated the election sessions with the presidents of each of the missionary organizations presiding, because I remembered those separate sessions in the years that are gone. It helped me to understand that all this had come to me from a generation gone by. I became conscious of the "roots."

This month as we go to Grand Rapids to a convention which has its "roots" in the days of long ago, we shall want to remember those roots. We shall need to remember, too, that by our spirit, our motives, our far-sighted planning, tomorrow's "tree shall be inclined."

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## The Pendulum Swings to Stewardship

By ALBERTA L. KILMER

The principle of the pendulum is also a principle in the life of the Department of Stewardship. Before the financial crash in 1929, this department experienced an almost meteoric growth in strength and

ability to help churches find a solid footing financially. During the subsequent depression, the pendulum swung to the other extreme, and the budget for this work was cut to almost nothing. Now the pendulum is swinging back to a middle position. A full-time secretary was appointed several years ago, and a vital program was started. There have been several highlights:

(1) A monthly paper, *Stewardship Exchange*;

(2) A book for pastors, *The Chief Steward in the Local Church*;

(3) Development of the idea of "Partnership with Christ," with enlargement in book form;

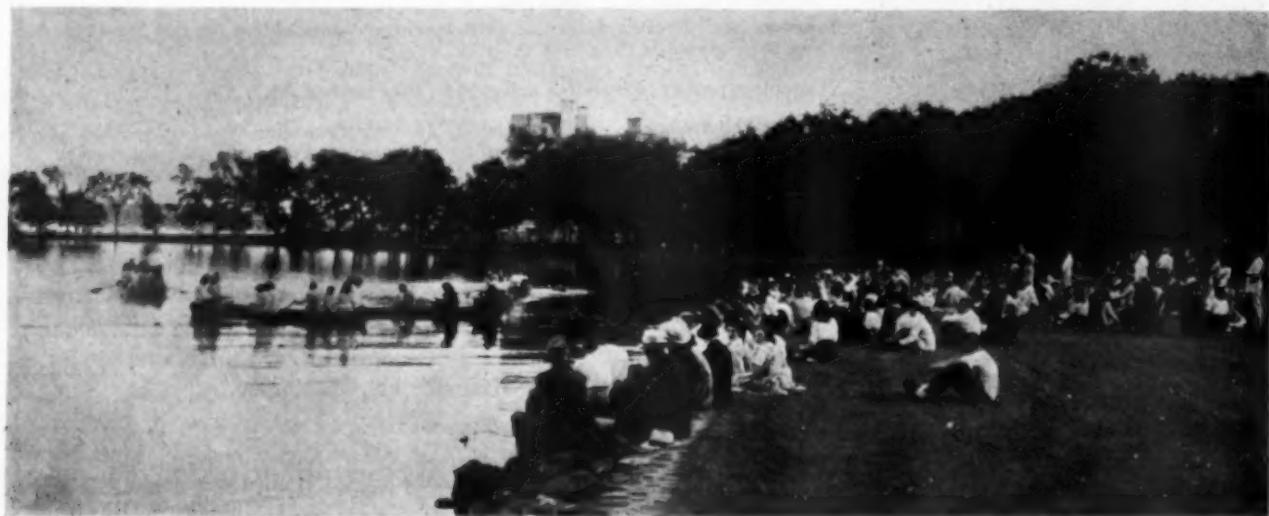
(4) Stewardship committees in almost every state convention;

(5) Stewardship as one of the six areas of emphasis in the Christian Life Crusade; and

(6) Special stress on stewardship in the World Mission Crusade.

This has led up to a new development, a STEWARDSHIP PLANNING CONFERENCE at Green Lake, Wis., July 17-22, 1946. The desirability of having a national stewardship conference has been recognized for a number of years. The Crusade for Christ has made it a necessity. Out of the Planning Conference at Green Lake should come the solutions to at least some of the problems that confront us. "How can we get this principle into the thinking of *all* of our people?" "What are other denominations doing?" "How can we visualize stewardship for the average person?" "Is there any way of dramatizing it?" These are some of the specific and practical questions to be faced.

The best of leadership is being recruited. Dr. Denzil G. Ridout,



*A Galilee vesper service on the shore of Green Lake during one of last season's conferences*

Secretary of the United Church of Canada, and President of the United Stewardship Council, will lead the group in considering the plans of other denominations, and will preach at the worship service on Sunday morning, July 21st. From the fact that 28 denominations cooperate in the Stewardship Council, it will be realized that Dr. Ridout is an expert in his field.

The only obstacle to this Planning Conference is the limitation of delegates to 100, because other conferences will be in progress at the same time. Registration applications should be sent as soon as possible to the Department of Stewardship, 152 Madison Avenue, New York 16, N. Y. It is hoped that every state and city area will have at least one representative and more if possible. Pastors and lay people, are urged to attend. The ideas of *all* will be deciding factors as to conference success in helping everyone who confesses Jesus as his Lord and Saviour "to deny himself, and take up his cross, and follow" Him.

#### Public Relations Award To Stanley I. Stuber

The first national award "for the most meritorious Public Relations



*"The Anvil of Public Opinion"*

MISSIONS



*Assigning 5,000 beds to delegates to the Northern Baptist Convention. Michigan State Secretary Ralph T. Andem, George H. Martin, General Chairman of the Convention Committee, Mrs. James H. Buswell, Secretary to the State Host Committee, Dr. O. V. Robinson, Chairman of Local Arrangements, and Miss Thalia Van Hooven of the Convention Bureau*

accomplishment" for the year 1945, was presented by the American Public Relations Association to Stanley I. Stuber, National Director of Public Relations of the Northern Baptist Convention, at a banquet in Washington, D. C., March 30, 1946. The award embodied the anvil emblem of the Association, in silver, symbolic of "The Anvil of Public Opinion," mounted on a mahogany pedestal, with sterling panels inscribed with the identification of the recipient and the nature of the award. Mr. Stuber received the award for public relations services rendered the United Church Canvass in the fields of radio, newspapers, and religious journals. The United Church Canvass, in which Northern Baptists have taken leadership since its beginning four years ago, promotes unified, interfaith, "Every Member" financial enlistments in towns and cities across the nation. Last May the General Council of the Northern Baptist Convention appointed Mr. Stuber as National Director of Public Relations.

#### The Assignment of 5,000 Beds Is Not an Easy Task!

The Grand Rapids Convention Bureau has promised 5,000 beds for Northern Baptists in attendance at the Convention May 21-26, 1946. Already thousands of requests for reservations have been received and the committee, shown in the accompanying photograph, is checking these reservations.

Before you leave home for Grand Rapids, be sure you have in your bag or pocket your church credential as a delegate, properly filled out and duly signed. Credential cards are furnished by the State Convention Office.

Because of the expected heavy attendance *the registration rule must be strictly enforced. WITHOUT YOUR CREDENTIAL AS A DELEGATE YOU WILL NOT BE PERMITTED TO REGISTER.*

The local assignment committee pleads with Baptists to be considerate and to feel kindly because the accommodations assigned will not in all cases be what is requested.

*(Continued on page 316)*

Page 303

# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## Two Significant Anniversaries in South India

*The 25th Anniversary of the Telugu Baptist Women's Convention, and the 50th Anniversary of the Hospital for Women and Children*



*The staff of the hospital for women and children in Nellore, South India*

Two significant events were celebrated in Nellore, South India, in the fall of 1945.

One was the Golden Jubilee of the Hospital for Women and Children, reported by Helen Benjamin, R.N. A dramatic historical sketch in five scenes was written and presented by the nurses on the latter occasion. It depicts the early fearful attitude regarding western medicine and surgery, and the sublime and the ridiculous that were everyday occurrences in the 50 years' growth of the hospital to its present extensive service and prestige throughout southern India. In 1892 Dr. Ida Faye Levering and Miss Slade went to Nellore as the first American doctor and nurse. Three years later the first hospital building was erected. Not until 1908 were Telugu women ready for the first regular nurses' training and the first class of girls were proud graduates in 1910. Rapid strides were made after that and in 1913 the first Indian assistant, Dr. Cor-

nelius, was appointed to the staff. In contrast, the Golden Jubilee staff numbered 18 medical members, 40 student nurses, and 42 non-medical helpers. The latest request for staff is for an American pediatrician.

The second was the 25th Anniversary of the Telugu Baptist Women's Convention, Miss Vashapogu Gulbhanu, President, who visited America for two years of graduate study and made many friends here. The following report from Miss Gulbhanu regarding the Telugu Baptist Women's Convention reveals the spiritual depth and joy of the occasion.

### Women's Telugu Convention

*By VASHAPOGU GULBHANU*

How very thoughtful of you to send a cable to our Silver Jubilee! Personally it gave me strength and my pleasant memories of the Board Rooms and you all working hard for us with all the good ladies work-

ing in churches and societies in that wonderful and good country, America, renewed my strength. The convention clapped heartily as it received your wishes and voted return wishes through you saying the Mother Foreign Woman's Board should be sent a gift of gratitude of \$75 for your 75th Anniversary! I thank God and you, also, for your prayers are answered in that a greater vision of better homes, greater Christian educated woman leaders, wider Christian medical service and evangelistic work was given to the convention.

There was a general feeling of gratefulness, for "The Lord has done great things." There was a happy atmosphere. The Lone Star Church was beautifully decorated. Miss Jones, Miss Moran and Mrs. Benjamin, the pastor's wife, gave the welcome, as the girls came in with palm leaves from two doorways with "Welcome" written in big letters dazzling in the electric light. And as they sang the welcome song with an organ pealing the welcome note, I could feel how it would be when we would meet Jesus and sit around the throne of God. I wish I were an artist to draw and paint that picture. I was present at a convention three years



*The first building of the hospital for women and children in Nellore, South India*

ago. What a contrast this year's Jubilee year was to the one three years ago! Some mothers looked almost filled with panic because their children were in the war. Some worn out, thin and poor; others worried in general. What a contrast this Jubilee Year! It is a year of freedom, freedom from war, restlessness, freedom for greater service. So there was a happy, grateful contentment in the faces of hundreds of women.

I was terribly afraid of this Jubilee Year Convention, and more so, when I had to write the pageant. I began to search out what we have done in the last 25 years in home, medical work, education, evangelism and village reconstruction. In the pageant the Women's Convention is personified by one girl. (Mrs. W. J. Longley gave me the idea.) She sits on one side all dazzling with white clothes, stars on a white ribbon on her forehead with "Women's Convention" written. Then were shown scenes of what is done by women in the various kinds of work like family worship, study of the Bible, danger and difficulties of medical work, the zeal and work of older Bible women. The girls who took part were our girls from the high school and the training school in Nellore. They acted beautifully and very impressively. Then a vision of service was shown in the five departments of work and ended it beautifully.

Sunday service by Rev. K. Benjamin, pastor, was a great one on Jeremiah 31: 21, "Milestones to Show the Way." It was good to hear the choir, pealing its joyous notes accompanied by two violins and an organ.

Delegates from each Society were asked to take a banner with them. More than 125 banners with diverse colors were strung on a rope and the platform was decorated with them.

Miss Lillian, the head of our Bible Training School, working with Miss Moran, arranged for the exhibition. Some societies sent some drawings on the growth and ideals of women's societies, model churches, villages. Some beautiful hand work made by schools was exhibited. The pictures, programs of the Convention were good to see. The Bible Training School itself was an exhibition, clean and beautiful, with a garden in front.

The convention fund was more than other years. It was 1,318 rupees (\$440). The Sunday collection was given to the National Missionary Society, otherwise it would have been 1,400 rupees. The Jubilee Fund we put as a goal was 2,500 rupees. So this also was achieved. One thousand rupees are given towards a chapel in our Girls' High School to serve as a link between the Women's Convention and the girls to get higher educated leaders. One hundred rupees were given towards a shelter that Ongole Women's Society is building for women patients that have to wait to get admission or for their attendants. Two hundred fifty rupees are given as a gift to our Mother Home Board in America. The rest is to be used to develop a Christian Jubilee Memorial at Bezwada, the central place for our mission work. The Convention Fund, 1,318 rupees, is divided for the regular work we have been doing.

Miss Grace Bullard gave a practical and interesting talk on what great things we do. She is a great inspiration. She brought more delegates from her field, each Society with a banner and two bags with gifts, one for the Silver Jubilee, another for convention funds. She is a silent, solid pillar to us here. After my address some came to shake hands, and they paid me a good tribute, saying, I am something like Miss Bullard.

Miss Julia Bent was present. If



*The hospital ambulance*

it were not for her, I wouldn't have been in the Mission service. My first years of college were guided by her, especially when I was at a critical time with two brothers dying within two months. She brought me out and helped me to love Jesus and His work.

Miss Florence Rowland gave a stirring report of the Bible study and made us all feel our work is to make all readers and students of Bible to live fruitfully. Miss Ursula Dresser gave away the banners for Societies that worked to remove the debt. Mrs. Drew Varney was a sweet mother, inspiring women, going from one to another. Miss Elsie Kittlitz, formerly of South China and now serving temporarily in Nellore, added a great love of service by taking part in the Obituary Service, by describing vividly the death of eleven missionary martyrs and a little boy in the Philippine Islands.

Alice Veeraswamy was catering to the physical needs of the Convention. She looked after the meals. Her girls helped us in every way.

The chief feature that I happily noted was the number of young people that have come. They are the hope for the continuation of work for Christ.

There are times when I am depressed, but there are many more times when I feel happier for the great things the Lord hath done, and my only fear comes when I realize how very much more we have to do for Him.

With love to all and each one that is working for us in America.

# TIDINGS



## FROM THE FIELDS

### It Is Like Heaven To Be Home Again

*How the Americans of Japanese ancestry regard their evacuation from the Relocation Camps and their return to their former homes*



*The Japanese Woman's Home in Seattle, photographed just before Pearl Harbor during a visit by Dr. and Mrs. J. W. Thomas (left)*

By ESTHER MARY MCCOLLOUGH

IN OUR hearts that night there was echoed the prayer of Robert Koba, a college student in a Bainbridge Island farmer's home. I know the prayer is true of Japanese who have returned to their homes elsewhere, for Robert prayed,

*Dear, kind Heavenly Father: we thank Thee that we are in our homes again. The experiences of the past few years have been a challenge to us. And now, dear Father, we pray that Thou wilt guide us in the future.*

With tear-filled eyes some of the women sat in our living room at the Japanese Woman's Home in Seattle and said, "It's a dream." "Home again." "It's like heaven."

Many joys, heartaches, and problems already have come up but we must emphasize gratitude for prayers, help, and interest from Christian friends who have tried to meet

the immediate needs of the Japanese "Returnees" by providing hostels, lodging, work, storage for goods, and hospitality.

This Fujin Home, at 1102 East Spruce Street, Seattle, has been operating as a Hostel and a Home since June 1, 1945. At this writing we have 75 names on our records—both Isseis (adults) and Niseis (young people)—the first name being our 83-year-young Rev. K. Hirakawa, former mission pastor on Bainbridge Island. We had thirty-one people for several nights, and thirty-three one night.

Housing and work have been the problems, but many who have been under our roof have found both. We need your help in these matters of the future. Most of all, we need your help in the spiritual growth of the Christians and those who have

never accepted Christ as Saviour and Lord. White Cross gifts meant much to us in camp and we shall appreciate them in the future—such things as pillowcases, towels, washcloths, will bring joy to many hearts.

### Shall Japanese Evacuees Lose Their Church Home?

Evacuees have returned to their homes only to find their property neglected, jobs scarce, housing nil, but more tragic, to find no effective church program except an over-all plan of assimilation and integration with the Caucasians in their churches. This policy advocated by the Council of Churches surely is a wise policy. A policy which will accomplish the necessary objective of any long-view Nisei program. The Council of Churches have interpreted the returning of the Niseis to their homes as an opportune time to begin this program of integration since it seemingly provides an ideal break. How well is it working out?

To pursue this policy is like taking a short-cut through *undeveloped* terrain. The obstacles are many and only the strong survive. Some may reach the goal with no saving of time, others may be lost. This analogy may be crude, but only the strong Christians are going to Caucasian churches. Some still have maintained their belief and confidence in the church, but are not going, and most tragic are those that are being *lost*. The teachings of Christ are known to too few of the Niseis. Christianity is getting only a foothold in the Nisei community. If it takes a Nisei Church to make the church and all that it



*Children in front of the First Japanese Baptist Church in Seattle*

stands for, an effective and influential part of our community, let's have it. Can a mistaken policy, differences of opinion, and an ineffective organizational set-up (Steering Committee) be used as a reason or an excuse for the consequences of an ineffective church program?

Maybe I've gone out on a broken limb—chop me off—the fall might wake me up!"—*Robert Koba, Seattle, Wash.*

#### **Jewish Woman Joins Interracial Friendship Club**

An interesting new development of our Interracial Friendship Club in Portland, Oregon, has come about through the request of one of the outstanding Jewish women in the community to join. She heard about the Club at the January meeting of the Portland League of Women Voters, where race relations was the subject-of-the-month. When the matter came up for discussion at our last club meeting, a Jewish woman formerly of Germany whose husband is a Jewish doctor, reminded the group that most Jews believe Christians have no desire to foster fellowship among believers of the two religions, that our sole interest in them is to con-

vert Jews to Christianity. It was a searching moment as we thought of the implications of her statement and voted to accept our Jewish friend into full membership. In coming to the group, she expressed the desire to know Negro people better as well as to understand the Christian point of view more clearly.

—*Isabelle M. Gates, Oregon.*

#### **Religious Ministry to 600,000 Migrants**

Through cooperation of 23 Protestant denominations, and a staff of 274 trained workers under the sponsorship of the Home Missions Council of North America, a united religious and social ministry was provided last summer to nearly 600,000 agricultural migrant workers in 23 states, who are among America's most needy uprooted peoples. Local and state councils of churches cooperate through special committees representing all interests. They help too, in the financial support. Last summer's budget for migrant work totaled \$123,450.

"Through the religious ministry provided by a cooperative Protestant Home Missions program," says Miss Edith E. Lowry, executive secretary of the Home Missions Council and administrator of migrant work, "not only are church activities taken to the migrant, but he also is aided in developing a more adequate standard of living and a sense of belonging and being wanted in American community life." Church services, Sunday schools, Bible classes, recreational programs for children, youth and adults; leadership training, child care centers, counseling, language classes, and other activities are developed wherever they can be reached in groups. The ministry is given to all, without regard to race, nationality or faith.

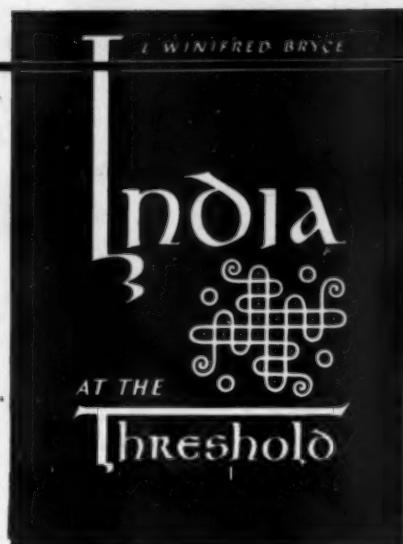
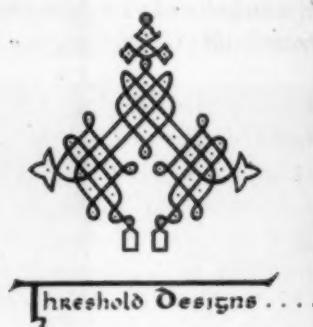
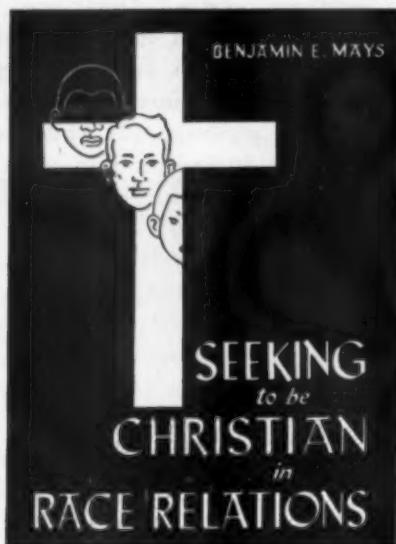
American migrants in the fields and canneries last summer included 203,000 Spanish-speaking natives,

68,000 American Negroes, 1,000 Japanese-Americans and 200 Indians. The balance of the migrant workers were white people from southern states and a few from northern states. Thirty-one ordained ministers, including white, American Negro, Jamaican Negro and Japanese-American; 102 community workers, 124 child care workers, 10 assistants in vacation Bible schools, three teachers and two survey specialists were included on the Home Missions Council migrant staff for the summer. They worked under the direction of Miss Lowry, eastern area supervisor; Miss Helen E. White of Chicago, mid-western area supervisor, and Mrs. F. E. Shotwell of Los Angeles, western area supervisor. The largest number of seasonal farm workers were found last summer in Texas, which reported 190,000. The California workers numbered 168,000, while Arizona, Oregon and Washington each had 25,000. Michigan led in the middle west with 15,000, and New York and New Jersey in the east with 20,000 and 10,000, respectively.



*Rev. K. Hirakawa and the cake for his 83rd birthday*

# MISSIONARY • EDUCATION



## Green Lake Opportunities in Missionary Education

### *Christian Education Workers' Conference*

In many conferences at Green Lake in the summer of 1946 there will be opportunities to meet missionaries and to plan for church programs in missionary education. There are two high points of opportunity for training and for special fellowship with missionaries. In the Christian Education Workers' Conference—July 23-31—there will be an hour each morning for the discussion of missionary education in the local church. This will include emphases on each age level and on the total church program. In addition to this there will be time given in each age group conference for special methods and materials for that age group. Through this plan all who attend the conference will have some part in planning and training for missionary education.

Missionaries from fields at home and abroad will be introduced at the Conference. Opportunities for fellowship with them will be available daily. On Sunday there will be

a great missionary address in the afternoon by an outstanding leader. In the evening the missionaries will participate in "missionary conversations." Several will discuss their respective fields, needs, hopes and results of the witness for Christ in their areas. This will be the third year that missionary conversations have been one of the great attractions of the Sunday evening hour. The whole evening period will be devoted to this unusual personal contact with the missionaries in our Northern Baptist work.

### *Missions Conference*

From August 12 to 20, the Missions Conference will be held. The mornings will be divided into three study periods: Bible; Home Mis-

sions; Foreign Missions. Outstanding missionary leaders will guide the group in a study of *Portrait of a Pilgrim* and *India at the Threshold*—the home and the foreign mission study books. Each year the response to these study opportunities has been greater.

Each afternoon in addition to other opportunities for study and recreation, arrangements have been made for workshop experiences for prospective leaders of mission study courses. Here enrichment material will be available and there will be discussion of plans for Bible study classes at each age level. This is the first time at Green Lake that such assistance has been available to meet specific needs.

Missionaries lately returned together with missionary appointees will be at Green Lake throughout this conference. A number of gatherings have been planned at which informal conversation will be possible with the missionaries. Programs of interest to men and women will bring the work of these messengers of Christ to the whole group in special sessions.

### *BIBLE*

*Book-of-the-Month*

*JUDGES for May*

*I & II PETER for June*

At some time in almost every conference there will be available some help in the field of missionary education. Displays of missionary materials will be available in Brayton Case Hall and at the bookstore it will be possible to purchase missionary education materials and books listed in **FRIENDS THROUGH BOOKS**, the national missionary reading program.

#### Classes in Missions at Northern Baptist Convention

Those who are planning to attend the Northern Baptist Convention should reserve the period from

8:00 A.M. to 8:50 A.M. on Wednesday, Thursday, Friday and Saturday to attend the mission classes provided by the Department of Missionary Education. Dr. Randolph L. Howard and Reverend R. Dean Goodwin will discuss India, and the Christian and Race in America respectively. In addition to this there will be a presentation of materials for supplementary use and visual aids, and the introduction of authors of various publications which will be recommended on the Reading Program. Leaders in the Department of Missionary Education will be at each session.

#### Convention Display

The bookcovers illustrated here are for the adult study book on the foreign theme—*India*—and for a youth pamphlet on the home theses—*The Christian and Race*. The design on the Indian cover is a reproduction from an Indian art form. It may be used in illustrations and exhibits. The pamphlet by Dr. Benjamin E. Mays, president of Morehouse College—Atlanta University—will provide a challenge for adults and youth alike. In the cross the Negro, the Caucasian, the Oriental are bound in a unity in Christ.

## THE BAPTIST YOUTH FELLOWSHIP

*World Wide Guild*

*Royal Ambassadors*

*Dear Friends of the Fellowship:*

The flame of a new commitment is becoming contagious as young life touches young life across the country in the Discipleship Convocations and the number of disciples is becoming a host. Far deeper than numbers is the evidence of real tasks undertaken in the home church and community, the determined effort to make adequate preparation for life work and the conscious reaching out to others who are not yet disciples of Christ.

It was my privilege to be the team leader of the first Convocation in the general series of meetings. This Convocation was held in Providence, Rhode Island, made sacred by Baptist beginnings in the new world. Perhaps what happened there will be the beginning of a new flame in the churches that will give light and leading into a new and better world. A spirit of worship and expectancy was in the group of three hundred which assembled at Central Church. It was felt in the singing of the discipleship hymns, in the worship service of Waka

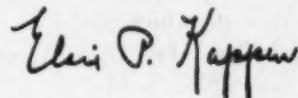
Mochizuki, in the responsive listening to the story of Mrs. Paul Collyer of the Philippines who had been a disciple imprisoned there. Conference periods the next day were alive with questions and ideas, and the panel led by Kenneth Dannenhauer brought young people face to face with things that count. In the closing evening Dr. Clarence Cranford spoke definitely to waiting young people so that the commitment service which followed, led by Roger Fredrikson, found them all bringing some definite pledge of discipleship in service to the communion table.

Lois Kyle tells what really happened there: "The Convocation has done something for us—Rhode Island is still talking about it. We are confident that our young people are going to be different individuals because of this Convocation. Nothing has ever hit me as the Commitment Service on Friday evening. It was only this fall that I decided to give my life in foreign service, yet I felt as if I was re-dedicating myself at that time. I

am honored to be privileged to serve as president of such a fine group of young people. I am confident that our state organization is going to do great things from now on. We've all been moved to that purpose—something has happened to each one of us that has never happened before, and we're changed people because of this Convocation."

God's spirit is kindling a flame. Especially in the hearts of youth it gives promise of light and warmth and hope.

Very sincerely yours,



#### B. Y. F. at Grand Rapids

Much has been planned and accomplished by the Baptist Youth Fellowship since the last session of the Northern Baptist Convention. Most of all a deepening spirit of discipleship has been taking hold of young people leading them out to bear witness to their faith.

The Fellowship welcomes the opportunity to tell the story at the sessions at Grand Rapids, Michigan, May 21-26. On Friday night, May 24, the youth banquet is to be held at the Fountain Street Baptist Church at 5:30 p.m. It is being planned by the local committee with Miss Hazel Ashe, central vice-president of the Fellowship. The World Wide Guild girls of Michigan will be responsible for decorations. The program will consist of several youth speakers who will bring accounts of the thrilling service which many young people have been rendering during the year. Reservations must be sent to Miss Mary Thompson, c/o Fountain Street Baptist Church, not later than May 1. The tickets are \$1.50. Saturday night, May 25 is youth night at the Convention. The program begins with a panel led by the Fellowship president, which will bring living stories of accomplishments in all areas of the Fellowship program. It is the curtain raiser for the "playgeant" which follows. The dramatic presentation has been written by Rev. Anthony Vasquez, Director of Christian Education and Youth Work in Philadelphia and is being directed by Miss Amy Loomis of Grand Rapids. This "playgeant," *For This We Live* will present the story of discipleship from New Testament times to the young people of today and will issue a challenge for a discipleship that measures the times in which we live. Sunday morning, May 26, a Youth Bible Class will be held.

The Baptist Youth Fellowship is the youth division of the Northern Baptist Convention and as such is interested in every part of the out-reaching program of the churches throughout the world. This is youth's convention too. It is hoped that many young people will make Grand Rapids a rallying point for the entire time of the Convention



*Making a playground at Federal Hill Christian Center*

and bring to this week-end the evidence of a living fellowship in the service of the Christ.

#### **Making a Park In the Center's Backyard**

For a long while Federal Hill Christian Center in Providence, Rhode Island, has needed a playground for the children, but the problem was how to get one without running into a lot of expense? The Center had the land back of its buildings but it needed clearing and levelling. A Service Project by the Rhode Island Baptist Young People was suggested and the idea took root. The first day about a dozen young men worked hard all afternoon. It was a grand beginning but there was still much to be done when the day ended. A Camp Reunion was planned for a holiday, with the Service Project as part of the program and a fellowship supper and evening to complete it. Columbus Day dawned with a heavy rain storm, but by noon the sun burst through the clouds and we were happy. What an afternoon of work, pictures and fun! More than fifty were present for supper followed by an evening of fun in games and singing.

I am sure the young people of

Rhode Island will be much more interested in Christian Centers because of this Service Project and Federal Hill will remember them with joy and thanks whenever we use our playground. More work remains to be done but a big start has been made and the young people are planning to finish the job. The children and families of the neighborhood are all interested in what is happening. One little fellow with shining eyes said, "I know what you are doing in your back yard. Making a park!"—*Delphine B. Avery.*

#### **Missionary Serves as Bridge Between American Indians**

Miss Jeanne Boegli is the well-beloved missionary among the Hopi Indians at Polacca, Arizona. Perhaps the experience of Leah Hicks, an Indian girl, will inspire some others to make like preparations for their future service.

"The bus driver and several passengers stepped off the bus in Kemas Canyon to go into the trading post to warm themselves while the mail was being sorted. Hopi men and women were sitting on the steps outside. I smiled—they smiled, but when I started to speak they turned their heads away—

embarrassed. Although I am an Indian, they knew I wasn't one of them because I didn't speak their language. After a long silence, a middle-aged woman asked me from where I came. I told her and said that I had come to visit a friend of mine, Jeanne Boegli. The woman's face beamed with acceptance as she took my hand in both of hers and shook it up and down generously. 'Oh,' she said, 'Jeanne Boegli's friend.' She turned to her brother and eliminating all names in the introduction, she said, 'Harry, this is Jeanne Boegli's friend.' After that I met all those who were sitting on the store steps, and it turned out that everyone was a brother, cousin, aunt, or some relative. And that was how I was accepted into a strange community, not because I was an American-Indian and they were my people, but because I was a friend of a friend of theirs.

"Jeanne is an individual who will continue to grow in her field. When she expressed her interest in work on the Indian Mission field, we discovered that she had a large file on Indian tribes, Indian arts and customs, books, clippings from the papers and magazines of vari-



*A Summer Service Project group*

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#### Last Call for Applications to Summer Service Projects

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If you're thinking of applying for one of our Summer Service Projects, please send in your application to the address listed below by May 15, if at all possible. The Joint Committee must review all applications, and then notify the Project leaders of your intention to serve. For your application blank or for more details about serving in one of our five Projects, write to: Summer Service Projects Committee, 152 Madison Avenue, 21st floor, New York 16, N. Y.

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ous treaties, government issues as well as information on the missionary work and personalities of missionaries among Indians. She was orienting herself for the field years before she was appointed. Most of her work has this kind of preparation. One of her most desirable traits is her ability to present a seed of truth and patiently allow it to become understood and accepted in the learner's own pace so that it becomes a part of him and not just for him."—Leah Hicks.

#### At the Foot of the Rockies

Guild girls of Northern Association in Colorado had a delightful rally at Loveland. The World Service Secretary for this Association writes that she is so proud of the girls of Northern and the fine work they do. We're proud of them too for the fine picture on this page speaks for itself. A high point in this rally was the presence of Dr. Dorothy Kinney, Missionary from Colorado who served with her husband in the Philippines and who was imprisoned in Santo Thomas. She had a great story to tell, one which made each girl eager to make her own life count as a living disciple of Christ right where she is.



*Banquet of the Northern Association World Wide Guild, Loveland, Colo.*

# MISSIONARY EDUCATION FOR CHILDREN

*The Children's World Crusade*

## A Hearty Welcome

Miss Mary Setzekorn from Ouzinkie, Alaska, was here in my office today. What a thrill it is to meet a missionary from one of our most interesting mission stations! Many of you will be studying about our Children's Home in Alaska during May in the Judson Keystone Graded lessons. I have asked Miss Setzekorn to write a personal letter to you and to include in it a list of articles that you can send to the children. *Florence Stansbury.*

## Dear Friends of Our Alaskan Boys and Girls:

Miss Stansbury has asked me to write you boys and girls of the States a brief letter telling you some things you might like to send to our children in Alaska. We are always happy to receive little extras in boxes that come from the States. White and brown shoe-polish are not too easy for us to get, nor are the shoestrings to go in the shoes. We like candles for all occasions and all colors. If you send them please wrap them carefully so they won't be broken. It is helpful to receive packages of assorted greeting-cards to be used on holidays, birthdays and at "get well" times. The children enjoy small colorful stationery, so these are always good to receive. Small packages of chewing gum, mints and candies make good-night treats. But everything you send we are happy to receive!

It has been a joy to visit in some of your churches and I wish that I could visit you all with a word of thanks for all the times you've helped us.

Sincerely your friend,  
*Mary Setzekorn*

## Boston Heath Center

Little girls! How they do love to sew!

"But what shall we sew? And who will teach us how?"

That's easy in our neighborhood; just go to the Heath Christian Center in Boston. They always have plenty of sewing materials. The mailman brings them often in big bundles!

Two new girls came to sew. They were very forlorn, neglected-looking children. Gradually they became interested in other things, and came into my Sunday School class. At Christmas each received a New Testament for faithful attendances and good work.

Just before Christmas the class went to one of the suburban churches to "entertain" the Women's Missionary Society there. We sang carols, had a little Christmas play, and read the Christmas Scripture. Both girls are learning to trust the Heavenly Father and with his help are able to do things and live as never before. On the way home they said, "I've never in all my life had such a good time!" To the casual observer

they were only a couple of "dumb-looking slum kids," but love for Jesus has kindled a spark, and only God knows what they may become.—*Mary Mixer.*

## Dear Miss Stansbury:

I am enclosing a picture of the African village, made during our study of *Nyanga's Two Villages*, and the boys and girls who made it. We were a little close to the camera, especially for the two boys in front of the table. The boy to the right is our President. The background was too light for our trees to show well; neither can the river be seen, but the children did enjoy making it and are intensely interested in the book. I think they understand many of the difficulties encountered by the missionaries to Africa and they are all ready and anxious to help in any way they can. They love the C.W.C. work. We are looking forward to the Managua Hospital project.

Sincerely yours,  
*Mary Vories*, sponsor.

## A Letter From Africa

### Dear Boys and Girls:

You have no idea how happy we



*Children's World Crusade, Wathena, Kansas, Mary Vories, leader*

are to be at Vanga at last. Our hearts sing a song of praise to the dear Lord who sent us here. This is one of our prettiest mission stations. It is situated on a rising slope on the banks of the lovely Kuilu River. There are no mountains here, but everywhere the loveliest dense undergrowth and tall trees of the real jungle. As we came down river on the river boat with jungle on either side and inviting paths running into it from the river, I often wished that all of my friends in America might be with me. I kept wanting to follow the paths. We had a lovely trip and I was allowed to keep the little black baby with me on our deck. For those who do not know about Bukaka, she is a little black baby who was left to die on the hospital floor when her mother died. Her folks have since claimed her and want her back when she is two or three years old. She is 7 months now and one of the sweetest, best babies I have ever seen.

We have a nice yard with pretty tropical flowers and a hedge around it. Then we have what we call a Lupangu, an enclosure made of

sticks stuck close together in the ground and other sticks crossways tied to them. We have one for our garden and one for our chicken yard with a tiny brick chicken-house in it. The gardens are made in plots with dirt piled in oblong places made by placing a log on either side and across the end and putting a framework of palm branches overhead. We have to build up the plots because we must carry good dirt for the gardens. The palm branches overhead are to keep the sun from withering everything. You can plant things here and they may be up the next day, especially in the hot wet season. Now it is cool and comfortable, for Africa, and dry as dust.

One thing about missionary life is that you never find time to be bored. I have the responsibility for the girls' school, the children's school, and the women's work. Any one of these things might be a full-time job. The women's work is perhaps the most neglected part of our work in the Congo. Don't forget your African sisters in your prayers.

So many of my friends have

wondered if I can really learn to love the black people as I could the white. I wish that you might be here and see them as we do and love them as we do. Sometimes I look at them and think, "Why, they are black, aren't they?" I forget it most of the time. Really their skin is soft and lustrous and velvety. They have happy dispositions and laugh and sing most of the day.

Don't ever feel sorry for a missionary. They are the most blest people in the whole world. They have the assurance that they are where God wants them to be. They have the loveliest friends and fellow workers, both white and colored. And most of all, they with you can have the consciousness of the Spirit of God with them. Pray for us and help us. God bless you all.—Doris M. Wiseman.

#### Kindergarten Children Set Example for Adults

The Baptist Christian Center in Tacoma, Washington, is situated in the community that at one time housed the Japanese people. When they moved to the Relocation Camps Negroes and some Chinese moved into their homes. The kindergarten at the Center now consists of all racial groups, since the Japanese are returning. Many adults could learn much from these children if they could watch the little folk play, work, study, sing, pray and eat together harmoniously. The kindergarten is proving a splendid entrance to the homes and we are hoping that through the women of the churches in Tacoma the families will experience the true meaning of Christian Friendliness.

We are happy to have Rose Yubuki and Suzanqe Nakano as part of the staff in our Washington Convention office.—Violet E. Rudd.

(Continued on page 318)



Children having a birthday party at Vanga, Africa

## MISSIONS CROSS WORD PUZZLE PAGE

### No. 33. Diligence

### ACROSS

2. ". . . thy soul diligently." Deut. 4: 9.
  6. "teach them diligently unto . . . children." Deut. 6: 7.
  9. "kept from my youth . . ." Matt. 19: 20.
  11. ". . . who hath given understanding." Job 38: 36.
  13. "to keep the way of the . . . of life." Gen. 3: 24.
  14. Rhythm.
  16. "lest they depart from thy . . ." Deut. 4: 9.
  17. "he that ruleth, . . . diligence." Rom. 12: 8.
  19. Compass point.
  20. Western Continent.
  21. "and knowledge, and in . . . diligence." 11 Cor. 8: 7.
  24. "give . . . that thou mayest be delivered." Luke 12: 58.
  27. "and . . . well to thy herds." Prov. 27: 23.
  28. Man's nickname.

29. Exclamation of inquiry.

30. ". . . I was an hungered, and ye gave." Matt. 25: 35.

31. "be instant in season, . . . of season." II Tim. 4: 2.

32. "diligent to know the state . . . thy flocks." Prov. 27: 23.

34. "while . . . is day." John 9: 4.

36. Know. 38. Soak flax.

40. Daughter-in-law of Naomi. Ruth 1: 4.

41. Chinese measure.

42. "Ye . . . the light of the world." Matt. 5: 14.

44. "soul of . . . diligent shall be made fat." Prov. 13: 4.

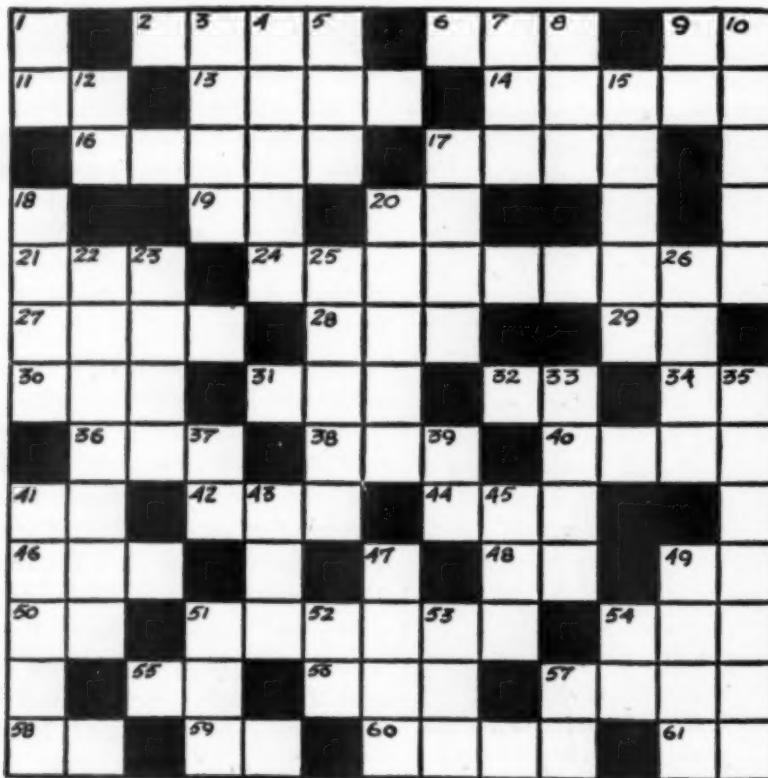
46. "endureth to the . . . shall be saved." Matt. 10: 22.

48. That is. 49. Bushel.

50. Accountant General.

51. "unto God the Lord belong the . . . from death." Ps. 68: 20.

54. "therefore shall he . . . in harvest." Prov. 20: 4.



### February Puzzle

55. "a man diligent . . . his business." Prov. 22: 29.
  56. Measure of length.
  57. Jacob's first wife. Gen. 29: 16.
  58. "night cometh when . . . man can work." John 9: 4.
  59. "the hand . . . the diligent maketh rich." Prov. 10: 4.
  60. "receive the crown of . . ." Jas. 1: 12.
  61. Right.

## Down

1. "take diligent heed to . . . the commandment." Jos. 22: 5.
  3. Greek letter (pl).
  4. "played the fool, and . . . exceedingly." I Sam. 26:21.
  5. Fondle.
  7. His Majesty's Inspector.
  8. "Though he slay me, . . . will I trust." Job 13: 15.
  9. . . . of the Chaldees. Gen. 11: 28.
  10. "be diligent, that ye may be found of him in . . ." II Pet. 3: 14.
  12. Right hand.
  15. "things which . . . eyes have seen." Deut. 4: 9.
  17. ". . . patiently for him." Ps. 37: 7.
  18. "Behold, Lord, the . . . of my goods." Luke 19: 8.
  20. Dense, fine grained rock.
  22. ". . . diligently lest any man fall." Heb. 12: 15.

23. Knowledge. 25. Accustom.  
 26. Sprout.  
 33. "wherewith Christ hath made us . . ." Gal. 5:1.  
 35. "the . . . s of the diligent." Prov. 21:5.  
 37. Western Continent.  
 39. Size of shot.  
 41. "if they will diligently . . . the ways." Jer. 12:16.  
 43. Thing.  
 45. "the Lord your God, and . . . testimonies." Deut. 6:17.  
 47. "diligence to the . . . assur-
- ance of hope." Heb. 6:11.  
 49. "hand of the diligent shall . . . rule." Prov. 12:24.  
 51. Daughter of Cadmus (Greek myth).  
 52. Compass point.  
 53. High-priest and judge of Israel. I Sam. 14:3.  
 54. ". . . diligent to come unto me." Tit. 3:12.  
 57. Left end (football).  
 Our next is 2, 6, 16, 17, 21, 24, 30, 31, 32, 42, 44, 51, 59 and 60 combined.

## How It Works

Even the smallest budget should be stretched to include a copy of *A Book of Remembrance*. Of course, it is intended primarily for daily personal use, but a careful reading with notebook handy is a rewarding experience. Take the new study themes for example—*India and Christianity and Race*. Human interest stories, facts, challenging figures, requests for prayer, missionaries' names—all these and more are grouped according to field. By referring to the index, it is a simple matter to find those relating to India (including Assam and Bengal-Orissa). One outstanding story—*The Rice Pot of the Lord*, can be used in a program on *India* or as the devotional message in a program on *Stewardship*. Items of interest in connection with *Christianity and Race* will be found scattered throughout the book, from the item concerning the Inter-racial Youth Choir in Boston to the varied work on the West Coast.

Then, too, for devotional services, many groups unfailingly include in their worship "remembrance" of the work and the missionaries listed for that particular day. Frequently the message for a Sunday (or other special day), with the addition of Scripture, prayer and hymns, makes up the devotional service. Sometimes two or more can be combined and adapted to meet a particular need. For your convenience we are listing a number of these. The figures indicate pages: *Thy will* (7, 186); *Prayer* (34, 103, 183); *Trust* (37, 96); *Easter* (68); *The Home* (80, 87, 179, 207); *Our Nation* 109, (163); *World Missions* (42, 76, 92, 125); *Influence* (121); *Christianity* (136, 196); *Christmas* (191, 200, 204, 205); *Pioneers* (133); *Peace* (152, 160).

These do not exhaust the possibilities. Others will occur to you and will be duly noted.

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### "The Three R's"

*Readin', writin' and 'rithmetic*—what has this old-time saying to do with program building?

Let's put 'rithmetic first. Every program chairman knows that program building requires materials. Some groups find it necessary to keep these down to the minimum; others are able to purchase all—or most—of the books and other helps recommended for use during the year. It will be helpful to determine the amount to be spent and then decide which of the many helps can be purchased. Every group will want a copy of the national program series, *THY WILL*. Surely all will want the study books. Many will wish to follow the suggestion made by Miss Dorothy A. Stevens in her article on the 1946-1947 study themes in the February issue of *Missions* (page 116). "Do not wait until the first of May to begin to collect supplementary material," she wrote in part. "Be vigilant to take note of every available addition to next year's program, collecting books and pamphlets, pictures and maps,

statistics and miscellaneous data."

Then *readin'*. How large a part that plays in our plans! Someone has said, "A program is like a bank—the more you put into it, the more you will get out of it." We can, of course, take a prepared program and present it just as it is, but how much better, through personal knowledge of the subject, to make it our own. For many of us, such knowledge can be gained only through *reading*—hence the importance of Miss Stevens' suggestion. In addition to recommended source materials, much helpful information will be found in magazines and newspapers.

"Always read with a pencil and notebook at hand." This advice was given many times by one of our missionary leaders—and may even have been quoted in *Missions*. It is worth repeating for only by *writing* down the source when we read it can we be sure of finding the statement, that fine article in *Missions*, those facts from some denominational leaflet which had impressed us as "just the thing" for our program. A scrapbook is suggested for articles.)

## Hotel Accommodations at Grand Rapids

(Continued from page 303)

Many Baptists will wish to stay in the hotels which obviously cannot accommodate everybody. But with a spirit of understanding the committee hopes and believes all will be happy. Grand Rapids, like every other American city, has a post-war housing shortage. Nevertheless 5,000 beds are assured. If you come to Grand Rapids, you will be sure of a bed in which to sleep, but just where you will find it may not be precisely just where you expected.

## Venturing Beyond the Horizon

By EVAN J. SHEARMAN

"The air was electric as we adopted our Christian Life Crusade Goals for Achievement." When the pastor of a suburban church which has without flurry or excitement just jogged along, writes that way, it means something. Could it be that in this case, air that is electric meant that the Holy Spirit was gripping the people?

"I say it is a revival when people have 'a mind to work,'" declares another pastor whose church is accustomed to revival experiences, "and the Crusade Institute has given us that mind."

"We had what amounts to some reconversions as a result of our Planning Conferences," happily communicates another minister, while a layman in still another church avers, "When the pastor selected so many 'new' people to lead the Planning Groups, I thought it was all wrong. But they did an outstanding job and four of them are now in major positions in the life of the church."

When the returns come in, a sweeping picture will be presented of the goals chosen by the churches. Most churches have followed the Crusade suggestions by projecting goals for one year. Possibly some

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### Ahead of Schedule For World Mission Crusade

Michigan will serve as a testing ground for the World Mission Crusade this spring. Michigan has decided to advance the intensive phase of the Crusade, so that it may have a report ready to give the Northern Baptist Convention in Grand Rapids, May 21-26. World Mission Crusade leaders in Michigan were expecting to complete both the special gifts campaign and the general solicitation among the churches shortly after May 1, so that no report of results is available for this issue of *Missions*. State leaders were looking forward with confidence to the Victory Meetings on May 6 in local Baptist churches throughout Michigan.

# Hope for a War-Torn World...

THE CLOSE of the World War is the beginning of a new era in the life of the world. It can be no less than the beginning of a new epoch in the life of our Societies. The freeing of lands where we have long labored brings to us a responsibility and opportunity for which we have been praying and planning.

## The Timeless Gospel



For such a time as this we have the timeless truth that alone gives meaning to history and hope to humanity, the gospel of the eternal, righteous, and loving heavenly Father, given to us through Jesus Christ, our risen Lord in whom "dwelleth all the fulness of the Godhead bodily," and through whom the Father is working redemptively to reconcile the world unto Himself.

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## Children's World Crusade

(Continued from page 313)

### Santa Attends Party for Nisei Children

The Nisei Caucasian Fellowship had a Christmas party for the children of Nisei in the Detroit area. They made all plans, called for children and took them home. About twenty of varying ages were present. One little three-year-old had not wanted to come unless her Caucasian playmate could come with her, so one little blond-headed tot had a good time with her black-haired playmates. When Santa Claus came in—a most authentic one with beautiful sleigh bells and a jolly laugh—some of the children were thrilled speechless. A news photographer appeared and took a charming picture of Santa surrounded by the children. When Santa left with a jingle of bells, the shyest little five-year-old ran at top

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speed following him out of the room. It was a happy group of youngsters who were bundled into snow suits and taken home at nine o'clock. It thrilled me to see one of our former local Christian Friendliness chairmen there with a Nisei family she had mothered. In her own home she has had another Nisei boy, who has come into the membership of the church.—Frances M. Priest, Christian Friendliness Missionary, Michigan.

### Stewardship Conference at Green Lake

After Orientation on Wednesday evening, July 17, the daily schedule will be as follows:

- 8:00 A.M.—Breakfast
- 9:00 A.M.—"Stewardship in the Local Church"
- 10:00 A.M.—Denzil G. Ridout
- 11:00 A.M.—Project groups
- 12:30 P.M.—Luncheon
- 1:30 P.M.—Project Workshop
- 3:00 P.M.—Recreation
- 5:45 P.M.—Dinner
- 7:00 P.M.—Vespers
- 8:00 P.M.—Demonstration Hour

The Sunday program includes:

- 10:30 A.M.—Worship—Dr. Denzil G. Ridout
- 2:00 P.M.—Summarization Session
- 7:00 P.M.—Vespers
- 8:00 P.M.—Closing Devotionals



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## Time to Check Up

IT IS very important for the success of the World Mission Crusade that it should be kept running right along on schedule. This schedule calls for the completion of the entire organizational set-up — from the national right down through the local church level — by June 30, 1946.

The summer months of July and August will be largely devoted to training conferences — and the intensive period of the Crusade will begin in September.

Now is the time for each local church to check up on its World Mission Crusade set-up. Is the local organization complete or now in process of completion? Is *The Crusader* being received and read regularly by the families in your church?

To build a strong denominational World Mission Crusade organization, each individual unit must be strong. Whether your church is large or small, be sure it is ready and eager to play its full part when active campaigning begins in the fall.

*Northern Baptist*

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► AT GRAND RAPIDS in connection with the Northern Baptist Convention the Ministers Council will hold a meeting on Monday afternoon May 20th in the Fountain St. Baptist Church. There will be two addresses, followed by discussion, on the topics, "Who Shall Ordain Whom?" and "The Place of the Secretary in our Baptist Work." At six o'clock there will be a dinner for ministers and missionaries at which men who have been ordained for 50 years or longer will be guests. On each evening throughout the Convention there will be a fellowship meeting of ministers and their wives in one of the smaller auditoriums after the adjournment of the evening Convention session. There will be refreshments and

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## THE LAST WORD

*The Sky is the Limit!*

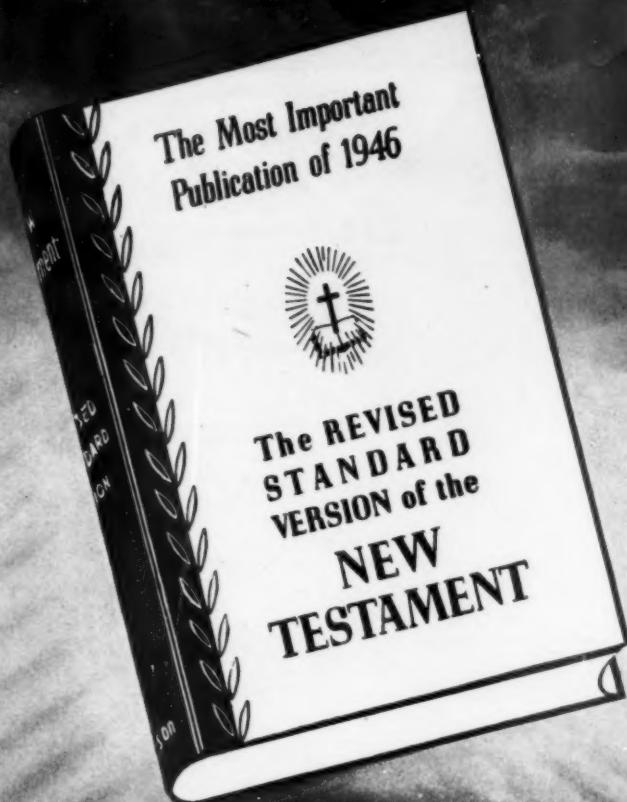
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